CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, SEPTEMBER 17, 1842. VOL. XXI.—NO. 38

RELIGIOUS MISCELLANY.

VALUE OF HISTORICAL KNOWLEDGE TO THE MINISTER.

In performing this task the Minister will be compelled to make use of the lights of Ecclesiastical History, that part of it particularly denominated in modern times the history of dogmatic theology, or history of the doctrines of Christianity. He must trace the origin and progress of the corruptions, under which the simple truths of the gospel have been buried and well nigh extinguished. He must point out their source in human weakness, ambition, and selfishness, in superstition and false philosophy, in the modes of thinking foreign from the principles of the religion of the humble Nazarene, which the converts from paganism, from time to time, took along with them in passing over to Christianity, and unconsciously blended with the new faith; for they could not be expected at once to emancipate themselves from all their former modes of thought, and all the philosophical notions in which they had been educated. Such a result was not possible.

The advocate for the simple truths of the Gospel will find it indispensable sometimes to adopt this method, in order to meet the objections of his adversaries, for error is ever fond of intrenching itself behind the defences of antiquity, and the general belief of the human mind. To illustrate what I mean by an example, the Trinitarian asserts that his faith is old, that it was from the beginning, that it has always been the faith of Christians, and this fact, he argues, affords a strong presumption that it was taught by Jesus and his Apostles; for how else, he asks, can we account for its early and extensive prevalence? Now this objection is certainly entitled to a reply, and the answer must be sought in history. From this it is to be shown that, appearances to the contrary notwithstanding, the doctrine formed no part of the belief of the primitive church; that it is clearly to be referred to the learned converts from heathenism; that the first distinct traces of it, found in any Christian writing of acknowledged antiquity and genuineness, appear in the Dialogue and Apologies of Justin Martyn, the earliest of those converts of whom we have any remains; that it had its origin in that confused mixture of the philosophy and traditions of nearly all nations, which, united with a spirit of allegorizing, and strongly tinctured with oriental mysticism, was taught in the schools of the Alexandrine Platonists in the second and third centuries, and with them passed into the Christian Church, where it received from time to time various modifications and additions, till it assumed the form, very nearly, which it has since retained.

I am stating nothing which is not familiar to you. I take this instance simply as illustrating one of the uses to which a knowledge of Ecclesiastical History may be appropriated. It assists us to explain other errors which have cast a dark shade over the religion of the Son of Mary. Thus we trace the doctrines of modern Calvinism back to the stem old African, the bishop of Hippo, who found the germs of them in Manicheism, of which he was for some years a disciple, before he became an orthodox Christian, and of which he always seems to have retained a certain taint.

The argument against Popery which proves most embarrassing to its supporters, if I may be pardoned an allusion to the subject here, is the historical one, because Popery ensconces itself in what it considers as the strong hold of tradition. The Oxford controversy is but a form of the Popish, and the combatants use weapons drawn from the armory of ancient Christian history. This controversy does not disturb us, in this vicinity, but there are parts of our country in which its influence is sensibly felt. It has rendered arrogant pretensions more arrogant; it has relighted a spirit of bigotry, and emboldened intolerance and exclusiveness.

A writer in a recent number of one of our Literary Quarterlies, circulated somewhat extensively, I believe, and enjoying some reputation, I allude to the New York Review,* expressly, and in so many words, condems the right ('fancied' right he calls it) of private judgment and religious freedom, pronounces the principle of the Congregationalists 'arrogant dogma,' and contends strongly for the necessity of an authoritative church, and an authoritative interpreter of Scripture. These views connect themselves with the claims of Prelacy and the doctrine of apostolical succession, which have been of late urged with such frequency and obtrusiveness in portions of our country, from the pulpit, and in the leading Episcopal Journals, several of which are pledged to the support of the doctrines of the Oxford divines, that it has been found necessary to take the field, and already a goodly sized octavo, manifesting no little industry and research, has appeared, printed in this city, though written by a Presbyterian of the South, in refutation of these, as we are accustomed to consider, perfectly absurd and obsolete claims. The whole constitutes a phenomenon of little importance in itself, but yet, as Carlyle would say, noteworthy in this our nineteenth century, and in our republican America.—*Lamson.*

* For Jan. 1842.

NECESSITY OF CONTINUED CONTROVERSY.

A quarter of a century ago we were in the midst of an earnest controversy on nearly all the great questions which have divided the theological world,—the Trinity, Calvinism, and the power of the churches. And the controversy on some of these points, though the language we sometimes hear would lead us to the contrary supposition, still continues, and will long continue, where Unitarian societies exist in the bosom of orthodox communities, and in parts of our land remote from us, and well informed champions of truth, as well as eloquent preachers, are needed on all our frontier posts. The battle for liberty is not yet ended,—the time of protest is not yet past, nor will soon be past, beyond the boundaries of this little peninsula and its immediate vicinity, if even here.

The advocates of religious inquiry and intellectual freedom are as yet by no means authorized to count on their enemies as finally extirpated, but must still sleep on their arms, ready to seize them, whenever the trumpet shall call, and go forth to do battle valiantly in the name of the God of truth. Surely we may say in regard to truth and freedom, that knowledge is power; it puts the weapons into our hands; and if we resign them, the Philistines will be upon us, and the ark will yet be taken captive, and as a sect, or class of Christians, we shall be swept, not from this land merely, but from the earth; I say not within twenty years, if I may allude to the language of last evening, but certainly in the end. The spirit of orthodoxy has continued the same from the days of Athanasius and Augustine to the present time, only occasionally modified by the protests and arguments of the friends of freedom and a more rational theology; and it is not now going to surrender without a contest. It is not yet in its death struggle. With comparatively few exceptions, if any, it yet closes its pulpits against you, and denounces you, and despises your sympathy, and laughs at your projects of amalgamation, and will continue to do so for a long time yet to come. Orthodoxy is not yet dead nor dying. Let it alone, cease to protest against it, and it will trample you in the dust, or drag you in triumph at its chariot wheels, before the end of fifty years. Such are the lessons taught us by the last fifteen centuries.

We may think that there is no need of an appeal to history on questions of the kind alluded to, that the instinctive convictions of our own minds are enough to settle them. But we cannot always choose our weapons of attack and defence. There are some who will be embarrassed by the historical argument, and there are those who will insist on urging it, because with them authority is everything; and we must meet them on their own ground. It is often so in religious controversy. We are called on to prove that the sun shines in a clear day at noon, that black is black, and white is white. Melancholy enough, to be sure; but there is no help for it. It is not always sufficient to say that such a doctrine, or such a position, is intrinsically absurd or incredible. It may appear so to us, but not to another, and he will be convinced only when he sees the supports on which he rests sink under the blows of the adversary. Luther, as I said, began the Reformation without a knowledge of Ecclesiastical History, and with an appeal only to common sense; but in its progress he was compelled to call in the aid of historical learning, which he diligently sought, which he wielded with great effect, beating down by means of it the last strong hold of the Potentate on the Seven Hills.—*Ibid.*

THE TRUTH MINGLED.

Many teach God's way, and preach a very good and godly sermon; but at last they would have a blanch almond, one little piece of Popery patched to it, to powder the matter with. They make a mangling of the way of God and man's way together, a mingle-mangle, as men serve pigs in my country. Christ did not so; he taught the way of God truly, without mixture, powdering, or blanching. So should we, preachers, be true men, preachers of God's way truly—*truly*, without corrupting the word with *man's inventions and traditions.*—*Bishop Latimer.*

[From the N. Y. Evangelist.]

INTERVIEW WITH LORD ASHBURTON.

The Executive Committee of the American and Foreign Anti-Slavery Society, apprehending that the Tenth Article of the Treaty lately concluded between the British Minister and our Government, might be used to the injury of fugitive slaves escaping into Canada, appointed a deputation to solicit an interview with Lord Ashburton just before his departure for England, to lay before him facts in relation to the subject, which might be communicated to his Government. He very readily complied with the request, and appointed 10 o'clock, A. M., Sept. 3d, for the interview, at his lodgings at the Astor House. The Committee consisted of Messrs. S. S. Jocelyn, Leonard Gibbs, La Roy Sunderland, and Lewis Tappan. Mr. Gerrit Smith being present was invited to accompany the delegation.—The delegation was courteously received by Mr. Mildmay, Secretary of the Special Mission of H. B. M., and by him introduced to Lord A., who invited them to be seated, expressed much satisfaction at seeing them, and entered into a frank and full conversation on the subject for which the interview was requested. The delegation, after congratulating the British convoy on the successful termination of his mission, informed him of the particulars of the case of Nelson Hackett, a slave who fled from Arkansas to Canada, where his pursuers overtook him, had him arrested on a charge of stealing a coat, gold watch, and horse, of his master. Hackett was imprisoned, and meantime a great jury in Arkansas indicted him. A demand was forwarded from the Governor of Arkansas to the Governor General of Canada, for his surrender. Sir Charles Bagot complied, and Hackett was taken back to Arkansas. The delegation stated to Lord A. their apprehensions that such a course occurring without any treaty stipulation, there was great cause of apprehension that under the Tenth Article of the Treaty, which provides for the mutual surrender of all persons charged with certain specified crimes, no fugitive slave would be safe in Canada, especially when it is notorious that slaveholders allege crimes against fugitive slaves, as one expedient for their reclamation.

Lord Ashburton went into an explanation of the Tenth Article, and mentioned several particulars of the discussion that took place, both on that topic and others relating to slaves. He said that it was very desirable to have an article in the Treaty to meet cases similar to that of Holmes, who fled from Canada into Vermont, and the cases that would frequently arise, considering the extent of the bordering lines, and the temptation for criminals to flee across the lines in hope of securing themselves from arrest and punishment. The Governor of Canada was anxious that deserters should be included, but as Lord A. learned that a claim would be put in for the delivering up of fugitive slaves, he abandoned the question of Deserters from H. B. M.'s possessions. He was also very desirous to secure the delivery of mutineers, but did not press it, lest it should involve, on the part of his Government the delivery of slaves situated as were those on board the Creole. With regard to the case of the slave Hackett, he did not know all the facts. Sir Charles Bagot was known to him, and he did not believe he would do anything intentionally wrong. But he had just entered upon his duties, and was probably desirous, at that juncture, of promoting good feeling with his great neighbor. The fact that the slave had taken his master's watch, was a circumstance that probably went against him. 'Had he only taken the horse,' said Lord A., [looking at Gerrit Smith significantly, though he could not be supposed ever to have read the advice of that gentleman to fugitive slaves] 'he would not probably have been surrendered, for you know the horse was necessary for his escape. Lord A. said that in framing the Tenth Article, great care had been taken to provide that inferior magistrates in Canada should have no authority to surrender fugitives, as had been urged by the other party, and that only the Governor himself could perform an act of so great importance. Great care would be taken, he had no doubt, to protect the innocent, and that the taking of any article necessary to effect an escape would not be considered felonious. If, said he, the operation of the Tenth Article proves injurious, he had no doubt the British Government would put an end to it, agreeably to another provision of the Treaty, viz: 'The Tenth Article shall continue in force until one or the other party shall signify its wish to terminate it, and no longer.' Lord A. said that when the delegation came to read his correspondence with Mr. Webster, they would see that he had taken all possible care to prevent any injury being done to the people of color; that if he had even been willing to introduce an article including cases similar to that of the Creole, his Government would never have ratified it, as they will adhere to the great principles they have so long avowed and maintained; and that the friends of the slave in England would be very watchful to see that no wrong practice took place under the Tenth Article.

The delegation now rose, and after thanking Lord A. for the candid and satisfactory manner in which he had received their communications, and answered their inquiries—wishing the divine blessing for the part he had taken in perpetuating peace between the respective countries, and protecting the rights of the oppressed, and a safe and speedy return to his native land—took their leave, highly gratified with the courtesy, frankness, intelligence, and philantropy of this distinguished nobleman. Believing the above statement will be interesting to your readers, especially to those who labor and pray for the slave—for the poor fugitive particularly—that it will tend to quiet the fears of the twelve thousand colored inhabitants of Canada, most of whom have fled from Southern slavery, and their numerous friends on both sides the lines; and that there will be found an additional occasion for thankfulness to God that he has through the instrumentality of the American and British Ministers, brought about a peace that will, it is hoped, be lasting, I remain,

Very respectfully yours,

LEWIS TAPPAN.

[From a London Tract.]

DATES OF POPISH ERRORS.

The Church of Rome often boasts of her antiquity, and her members taunt Protestants with the falsehood, 'Your church came into the world 1500 years after ours.' Now, if antiquity is to decide the matter, we do not know whether the Jews might not say to the Romanists, 'Our faith must be right because it is the most ancient of all.' But we have no fear of Protestantism upon the score of antiquity. It is not one day younger than Christ and his apostles. Let the Papist, if he can, point to a single article of the Protestant faith which was not held by our blessed Savior and his apostles. We appeal to the Bible, and we defy popery to find one doctrine in our creed which we cannot abundantly prove from Scripture. We challenge Romanists to prove their doctrines from Scripture. We ask them to show us where in Scripture is the doctrine of image worship—of seven sacraments—of Purgatory—or indulgences—and so on. And not only so, we can fix the date of many of their abominable doctrines. So far from being old, they are modern inventions. Protestantism is, in fact, the old religion—the religion of the Bible—the religion of Christ—the religion of the first Christian ages. We ask Romanists; 'Where was your doctrine of Purgatory before the year 1438?' We defy them to prove it a day older. We ask them 'Where was the doctrine of Transubstantiation before 1215? The Sacrifice of the Mass, before 1563?' We defy them to prove them a day older. We might go through the list of their errors, and prove them to have been brought in by wicked Popes and corrupt Counsels. But we will content ourselves by furnishing our readers with a table of the dates of the principal Popish errors, so that they may say to their adversaries, when accused of holding NEW doctrines, 'Yours are the new doctrines, ours are the old.'

	A. D.
Invocation of Saints,	700
Image worship,	787
Infallibility,	1076
Transubstantiation,	1215
Supremacy,	1215
Half Communion,	1415
Purgotry,	1438
Seven Sacraments,	1547
Apocryphal Books,	1547
Priestly Intention,	1547
Venial Sins,	1563
Sacrifice of the Mass,	1563
Indulgences introduced in the fifteenth century, but not sanctioned by a Council bill,	1563

A FEW PROTESTANT QUERIES FOR PAPISTS ON THE CHURCH.

1st. If the Church of Rome is a true Church, why does she object to be tried by the test of truth, and that alone which is the written word of God?

2nd. If the church of Rome is 'the mother of all Churches,' how did it happen that the Church of Jerusalem was in existence so many years before her? Was the child born before the parent? Behold a miracle!

3rd. When was she 'the mistress' of all Churches since the Churches of Greece and Constantinople never submitted themselves to Rome's tyranny?

4th. If she is 'the Church' which we are commanded 'to hear,' what is she, and where is she to be found, that she may be heard? Is she a particular or an universal Church?

5th. How can the decrees of Councils be called the commands of the Catholic or Universal Church seeing that these Councils consist only of a particular class of men, the clergy, to the entire exclusion of the laity, who constitute the greater portion of the Church?

6th. How can the 'Roman Church' be 'the Catholic Church' while she still styles herself the 'Roman Church?' Is Rome then universal?

There are a few questions never yet answered satisfactorily by the Romanists; and they never will make the attempt unless very closely pressed and so cannot escape.

TEMPERANCE.

We not only copy, but endorse the following sensible communication to the Providence Journal.

To the Editor of the Journal:

I observe that some temperance society in this city—I have not the notice at hand—has resolved to call upon all the clergymen to deliver a discourse for them, and if any one refuses, he will be required to give his reasons in writing. I am inclined to think that not many clergymen will be obtained in this way. This mode of implying censure and holding out a threat, is becoming too common with social and political bodies toward ministers. It seems to be thought that ministers are not only the servants but the tools of all who wish to use them. They are to have no will of their own; they must not speak on forbidden subjects, nor refuse to speak on approved subjects; they must not express political opinions, they must not vote except on *our* side, nor walk in any but *our* processions, nor meddle with any thing that does not fall within their special calling. They are very ignorant men who know nothing but theology, they ought not to feel any interest in their rulers, or think themselves capable of judging, or speaking on any subject but one. That one, religion and morality, they *must* speak of, and speak at such times, in such a way, as they may be directed—or give their reasons for declining.'

It is time that this dictation and nonsense were done away. If ministers, like other men, cannot speak and act as they please, on any and all subjects, let them refuse to speak or act at all. Temperance is a noble subject; its cause, and other causes of a moral and social character, demand the interest and efforts of ministers and all men. But no cause will gain, by attempting general censure or particular intimidation. No minister is a *man*, who does not claim and exercise all the liberty that belongs to any man, in all relations and places, in regard to all parties, topics, causes, and consequences.

Being on this theme, let me say a word about our *pulpits*. It is a practise peculiar to Providence, in its degree at least, to make the pulpit a sort of newspaper or advertising-board. Scarcely a Sabbath passes, that clergymen are not requested and almost commanded to read notices of funerals, (not done elsewhere I believe,) temperance meetings, abolition meetings, phrenological lectures, education lectures, &c. And whether he read or refuses to read them, some are offended. This is a growing abuse. It is plain that people must send their notices to the proper places of advertising, or ministers must use their discretion in the reading. CLERICUS.

IGNATIUS LOYOLA AND HIS ASSOCIATES.

Unalluring, and on the whole unlovely as it is, the image of Loyola must ever command the homage of the world. No other uninspired man, unaided by military or civil power, and making no appeal to the passion of the multitude, has had the genius to conceive, the courage to attempt, and the success to establish, a polity teeming with results at once so momentous and so distinctly foreseen. Amidst his ascetic follies, and his half crazy visions, and despite all the coarse daubing with which the miracle-mongers of his Church have defaced it, his character is destitute neither of sublimity nor of grace. They were men of no common stamp with whom he lived, and they regarded him with unbounded reverence. On the anniversary of his death Baronius and Bellarmine met to worship at his tomb; and there, with touching and unpremeditated eloquence, joined to celebrate his virtues. His successor Laynez was so well convinced that Loyola was beloved by the Deity above all other men, as to declare it impossible that any request of his should be refused. Xavier was wont to kneel when he wrote letters to him; to implore the Divine aid through the merits of his 'holy Father Ignotius,' and to carry about his autograph as a sacred relic. In popular estimation, the very house in which he once dwelt had been so hallowed by his presence, as to shake to the foundation if thoughts unbecoming its purity found entrance into the mind of any inmate. Of his theopathy, as exhibited in his letters, in his recorded discourse, and in his 'Spiritual Exercises,' it is perhaps difficult for the colder imaginations and the Protestant reserve of the North to form a correct estimate. Measured by such a standard, it must be pronounced irreverent and erotic; —a libation on the altar at once too profuse and too little filtered from the dross of human passion. But to his fellow men he was not merely benevolent, but compassionate, tolerant and candid. However inflexible in exacting from his chosen followers an all-enduring constancy, he was gentle to others, especially to the young and the weak; and would often make an amiable though awkward effort to promote their recreation. He was never heard to mention a fault or a crime, except to suggest an apology for the offender. 'Humbly to conceal humility, and to shun the praise of being humble,' was the maxim and the habit of his later life; on that principle he maintained the unostentatious decencies of his rank as General of his order at the Casa Professa; a convent which had been assigned at Rome for their residence. There he dwelt, conducting a correspondence more extensive and important than any which issued from the cabinets of Paris or Madrid. In sixteen years he had established twelve Jesuit Provinces in Europe, Africa, and Brazil; and more than a hundred colleges or houses for the Professed and the Probationers, already amounting to many thousands. His missionaries had traversed every country, the most remote and barbarous, which the enterprize of his age had opened to the merchants of the West. The levout resorted to him for guidance, the miserable for relief, the wise for instruction, the rulers of the earth for succor. Men felt that there had appeared among them one of those monarchs who reign in right of their own native supremacy; and to whom the feebler wills of others must yield either a ready or a reluctant allegiance. It was a conviction recorded by his disciples on his tomb, in these memorable and significant words: 'Whoever thou mayest be who hast portrayed to thine own imagination Pompey, or Cæsar, or Alexander, open thine eyes to the truth, and let this marble teach thee how much greater a conquerer than they was Ignatius. * * *

To Ignatius, the founder of the order of Jesuits; to Xavier, the great leader in their missionary enterprizes; to Laynez the author of their peculiar system of theology; and to Borgia, the architect of their system of education, two names are to be added to complete the roll of the great men from whose hands their Institute received the form it retains to the present hour. These are Bellarmine, from whom they learned the arts and resources of controversy; and Acquaviva, the fifth in number, but in effect the fourth of the Generals—who may be described as the Numa Pompilius of the order. There is in the early life of Bellarmine a kind of pastoral beauty, and even in his later days a grace, and a simplicity so winning, that it costs some effort to leave such a theme unattempted. The character of Acquaviva, one of the most memorable rulers and lawgivers of his age, it would be a still greater effort to attempt. 'Henceforth let no man say,' (to mount on the stilts of dear old Samuel Johnson,) 'come, I will write a disquisition on the history, the doctrines, and the morality of the Jesuits—at least let no man say so who has not subdued the lust of story-telling.' Filled to their utmost limits, lie before us the sheets so recently destined to that ambitious enterprize. Perhaps it may be as well thus to have yielded to the allurement which has marred the original design. If in later days the disciples of Ignatius, obeying the laws of all human institutions, have exhibited the sure though slow developements of the seeds of error and of crime, sown by the authors of their polity, it must at least be admitted that they were men of no common mould. It is something to know that an impulse, which after three centuries is still unspent, proceeded from hands of gigantic power, and that their power was moral as much as intellectual, or much more so. In our own times much indignation and much alarm are thrown away, on innovators of a very different stamp. From the ascetics of the common room from men whose courage rises high enough only to hint at their unpopular opinions, and whose belligerent passions soar at nothing more daring than to worry some unfortunate professor, it is almost ludicrous to fear any great movement on the theatre of human affairs. When we see these dainty gentlemen in rags, and hear of them from the snows of Hymmalaya, we may begin to tremble. The slave of his own appetite, in bondage to conventional laws, his spirit emasculated by the indulgences, or corroded by the cares of life, hardly daring to act, to speak, or to think for himself, man —gregarious and idolatrous man—worships the world in which he lives, adopt its maxims, and treads its beaten paths. To rouse him from his lethargy, and to give a new current to his thoughts, heroes appear from time to time on the verge of his horizon, and hero-worship, Pagan or Christian, withdraws him for a while from still baser idolatry. To contemplate the motives and the career of such men, may teach much which well deserves the knowing; but nothing more clearly than this—that no one can have shrines erected to his memory in the hearts of men of distant generations, unless his own heart was an altar on which daily sacrifices of fervent devotion, and magnanimous self-denial, were offered to the only true object of human worship.

THE EVIL OF SIN DETERMINED BY THE PATERNAL CHARACTER OF GOD.

The evil of sin is aggravated or diminished according to the ideas which we entertain of Him, transgression of whose law constitutes sin. If we suppose him to be a malevolent Being, obedience to his commands becomes little more than a dictate of servile fear, and neglect of them is made justifiable, whenever it can be attended with hope of impunity. If we suppose him to be an inexorable Sovereign, who is never chargeable with injustice but who also never permits justice to be tempered by mercy, compliance with his will must be the reluctant homage of a dependant to a superior, whom he could esteem it very criminal to disobey if it were possible to escape detection. If we suppose him to be a liberal Benefactor, who had shown a strong interest in us, regulated by principles of strict integrity, violation of his laws must seem alike inexcusable and disgraceful, as it would involve the guilt of ingratitude which all the world concur in pronouncing a sin of the darkest dye. If we suppose him to be a tender Parent, ever watchful for the good of his children, abundant yet judicious in the expressions of his kindness, claiming, and it may even be said *earning* their love by numberless offices of affection, regarding them with pity when they suffer their hearts to be estranged from him, and desiring their obedience because there is for them no other path to happiness, if this be the character in which he is beheld, contempt assumes the shape of filial disobedience, which is universally considered the height of wickedness. Sin becomes, in the language of the Apostle, 'exceedingly sinful.' It has no excuse nor shelter, nothing with which to cover over or to soften its guilt. It unites in one the crimes of disrepect to a Father, ingratitude to a Benefactor, and rebellion against a Sovereign. Every one who examines the subject without either prejudice from theological system or desire to palliate his own sinfulness, must perceive that the paternal character of God renders sin a thousand fold more odious. When he looks on himself as the object of Divine care and the partaker of Divine bounty; when he remembers that God has been his best and constant friend through all the scenes of life; when he attempts to enumerate the favors he has received from the Divine hand within any even the briefest period and finds that the task exceeds his powers; when in view of his unreasonable indulgence of evil passions he perceives that he has gone directly against the will of one whose tenderness is unequalled by all that he has ever felt or seen of human love, and remembers moreover that this tenderness has not been quenched by repeated offences, but although it could not conquer his heart has borne with his perversity; when in a word he discovers that he has disobeyed, insulted, grieved his *Heavenly Father*, he must want words to express his sense of the enormity and baseness of his own conduct, and his desert of the severest punishment that can be imagined. Yes, of the severest punishment; for who so richly merits the shame and pain of punishment as he who strikes the hand that is nourishing and despises the voice that is entreating him,—perseveres in trying the forbearance of the Being to whom he is indebted for every blessing, and whose compassion is yearning towards him when he is unworthy even to be remembered,—and shuts his eyes and ears, his conscience and heart against the truth, as tender as it is solemn, that the goodness of God would subdue, that it may forgive his impenitence!

It is the love of God which gives to sin its blackness and profligacy. If I did not know that God loved me, me the poor guilty creature that I am, I might esteem myself far less criminal than I now am conscious of being. It is when I think of that Infinite Majesty condescending to care for me, the Perfect and Blessed Spirit who is Creator and Proprietor of the universe, cherishing for me a solicitude that is proved by the variety of influences every day exerted for my good, loving me even while I refuse to love him, it is then that my sin appears more than I can bear; my iniquities come into remembrance before me and seem to accuse me of *filial impiety*. Dreadful words that pierce the soul with shame and anguish. What more powerful to effect the sinner's amendment; if told that he has broken the Divine law, that he has disturbed the order of the universe, that he has exposed himself to the torments of hell, he may be alarmed, or humbled; but if you melt him into contrition, unfold to him the paternal character of God, show him that he is a wicked child, and teach him that the first words of prayer which he shall offer in his penitence may be 'Father in heaven.' It is this doctrine, when properly understood and taught, that will bend the stubborn will and save the obdurates soul. It was this doctrine which Jesus Christ set before the people when he instructed them in the way of salvation.—*Monthly Miscellany.*

THE PURPOSE OF LIFE.

Be it or not acknowledged by man, there is a purpose in his being. The readiness there is to receive him, the provision for his comfort when he is born, the whole process of his growth, the necessities which he is under, the relations in which he stands, all show that some design is to be answered by his creation. Consequently it becomes an important question for him to settle, what this design is. It is *education of our souls*, the improvement of our moral and intellectual natures, in more simple words, the making of ourselves wiser and better. For this obvious but glorious purpose were we brought into being. As God plants the tree, sends down its roots into the sustaining and nourishing earth, pours out upon it his fertilizing showers, and sheds upon it the warmth of the life-giving sun, that as a tree it may grow to its perfection; so has He made the human soul but little lower than angelic spirits, placed it in this state of trial and discipline, surrounded it by so many things to call forth all its powers, capacities and affections, and shed upon it the holy light of revelation, that as a soul, an intelligent and immortal spirit, it may grow to its perfection. It is then, I repeat—and I cannot repeat it too often, for I would have all feel and acknowledge it—it is the end of our being, that we should continually become wiser and better. To this should every thing we say or do be referred. And to prove this truth, we need not the voice of inspiration. It is proved daily and hourly to every observing man; for every day and hour tells us that in this changing world there is nothing permanent but mind, that the only lasting effect of all that happens or is done is its effect upon the soul, its effect in elevating or debasing our natures.

This may be easily illustrated. Take the case of a merchant. He is successful in business; his warehouse is full; his voyages are prosperous; he has been ever active and diligent in business, and he has accumulated a handsome property. In our land there are many such merchants. And provided things be seen in a true light, there can be few conditions more desirable. Yet of this happy condition it is true, that all that is or can be permanent, all that (comparatively speaking) is worthy a serious thought, is the effect of his mercantile life upon his soul. If it hath not strengthened his intellect, improved his heart, made him a more holy and religious man, if it hath not given him such an interest in mankind as to make him generous and truly and habitually benevolent, it has all been vain, though he number thousands upon thousands. And if you will reflect, you will see that it has been so. Because his property must leave him, or he must leave his property, soon—no man can tell how soon. His connexion with it is only temporary. The acquisition of it and the possession of it are only means which God has given him for his spiritual improvement. And if he has not used them as such, there will be sorrow to his soul; for they are of no avail to any other purpose.—Yet how many there are engaged in active business, who do not think of this; nay, who so far from thinking of this, are constantly giving those very mercantile engagements, which were meant to aid them in the care of their souls, as an excuse for not attending to their eternal interests. How many there are, in some instances even advanced in life, who talk and act about earthly concerns just as if they were all in all and were not to be left in a few years forever. Thus do they disobey the Apostle's injunction, thus do they quench the spirit of God.

Again, take another case; a family circle—all that is so interesting in a home. There is the love of the parent, the filial affection of the child, the mutual confidence, the reciprocal influence of matured knowledge and early innocence; there is all that gives play to the tenderest feelings of the heart. Now to what purpose is all this? Why, think you, did God so order things? Why are there husbands and wives, fathers and mothers, children and brothers and sisters? For what purpose these family circles, which are in every dwelling? Are their effects confined to earth? Look into the history of one of these circles, trace it a little way down the vale of time,—where is it? The grave hath long closed over some members of it; others are far, far away; it has been all broken up, and as a family circle it hath neither name nor place upon earth. Is there nothing of it remaining? Yes; there remaineth, and there ever will remain, the effect on the hearts and minds of its members, produced by their dwelling together. If that effect then be not holy, if it have not done something to purify and strengthen the affections for heaven, in that family circle the spirit of God hath been quenched.

I might adduce more illustrations to show that the effect on our souls is the only permanent effect of all that happens. But these two are sufficient. To what important conclusion then does this view bring us? Even to this; that life, with all its events and relations, is to be used with constant reference to our spiritual welfare. Are we placed among the rich beauties of nature; do we gaze, for instance, on the western sky, when the sun is descending in glory and all things are bathed in his golden light; do we dwell upon the green field; or study the mysteries of the modest flower; or look out upon the beautiful night? We should so gaze and dwell and study, that the holy influences of nature, telling of the power and goodness of God, may be felt by our souls and soften them in pious gratitude. Are we prospered in our business, and becoming rich and influential? Then should we so use our riches and influence as best to promote the great cause of human improvement. It should be our constant study, how we can do good with our money and power, in what way we can make men better and happier. This should be the purpose of our acts, that our prosperity may make us righteous and benevolent, as Providence intends it should. Are we afflicted; gaze we upon the fresh grave of some loved friend, some dear child? Then should we long gaze upon it, should learn the solemn lesson it gives, until we can never forget that our friend or child hath preceded us but a little while in his departure to another world; until we are taught by it so to 'number our days as to apply our hearts unto wisdom.' Or are we otherwise afflicted; are our eyes met day after day by a sadder sight than the grave, by the ravages which sin is making upon the character of some one who is near and dear to us? We should be so affected by it as to hold still closer our own integrity, and not let the strength of religion be wanting to sustain us. Are there hours—such hours I know come to some, I believe they come to all—are there hours, when earth is shut out, when the spirit goes onward to another world, when the solemn fact is felt that earth's ties must be separated, earth's joys fade away, and kindred and friends part to meet no more till they meet beyond the grave? Oh! let such hours be cherished. They are blessed moments to the soul, and should be used to interest it more and more deeply in the everlasting realities of existence. They are hours when we get glimpses of the spirit-land. This is the way life should be used.—*T. B. Fox.*

THOUGHTLESS PRAYER.

We know not the author of the following sentiment, but it is worthy of being read and remembered.

Prayer is a constant source of invigoration to self discipline: not the thoughtless praying which is a thing of custom, but that which is sincere, intense, watchful. Let a man ask himself whether he really would have the thing he prays for; let him think while he is praying for a spirit of forgiveness, whether, even at that moment, he is disposed to give up the luxury of anger. If not what horrible mockery it is! To think that a man can find nothing

better to do, in the presence of his Creator, than telling off so many words: alone with his God, and repeating his task like a child; longing to get rid of it, and indifferent to its meaning.

CHRISTIAN REGISTER.

BOSTON, SEPTEMBER 17, 1842.

INADEQUATE CONCEPTIONS, AND ONE-SIDED EXHIBITIONS OF RELIGION.

Where shall we find existing in the mind, and exhibited and carried out in the life and character, an idea, a conception of religion 'perfect and entire wanting nothing' defective in none of its parts, exaggerated in none? We can scarcely find it in Christendom. Different sects carry to an extreme the idea in which each originated, or give an exaggerated and false prominence to the conception of religion which each especially embodies; and individuals of each sect give the same exaggerated prominence to their own individual conceptions. The ritual sects, if the Catholics and Episcopalians, who claim to be *the* Church, the holy, universal, Apostolic Church, may be called sects, give an exaggerated prominence and importance to forms, and the outward ceremonials of religion, and can hardly conceive or admit that the spirit and substance of religion may exist, independent of the drapery of a gorgeous and imposing ritual. The doctrinal and exclusive sects, who disclaim infallibility, but yet will not admit that any body can be right but themselves, attach an exaggerated prominence and importance to certain doctrines, and cannot conceive or admit that righteousness can exist, or salvation be secured by any without the pale of these doctrines. The liberal and anti-doctrinal sects, who think the creed less important than the life, and who conceive that whatever a man believes, if he have humbly inquired, and be sincere in his convictions, and conscientious in living up to them, he will be accepted by that God, who accepts all in any nation who fear him and work righteousness, these often give an undue prominence and an exaggerated importance to their liberality. With them often the sum of religion is to be liberal, and if their *liberality* becomes *indifference*, it is no great matter,—better that they think, than into.erance and bigoted zeal; and so fearful are they of any approach to these, that some of them are more ready to aid in upholding and advancing any and every system of faith than their own; and others of them, to borrow a phrase from political life, are such thorough-going abstractionists, that they think it of no great moment if Christianity be deprived of its Christ, and the Gospel of its Mediator, and the Bible of its authority, provided their abstract notion of unlimited religious liberty be fully carried out. And so it goes. Every where does religion exist in a monstrous, unnatural, irrational shape. Every where, among every sect and in every person almost, is a partial, one-sided, defective, and unsatisfactory exhibition of it presented. And when one looks back and sees how that for more than two thousand years under the Christian dispensation, the religious opinions and tendencies of men have followed each other round in a circle, now this and now that doctrine, or form or administration in the ascendent, just as fashion, or caprice, or prejudice, or an unthinking, unreflecting, undiscriminating public opinion may dictate; when one looks around and sees the aphelion and perihelion of this circle at the present moment, the extremes in the opinions and tendencies of the day, when he sees German rationalism on the one side, and Oxford conservatism on the other, both parties alike in our judgment insulting the Bible and displacing it from its rightful position in men's minds and hearts,—the one party, the rationalists, invalidating its records, denying its authority; the other party, the Oxford party, claiming to reverence the Bible, yet, insisting that its authority is insufficient, that as a guide it is inadequate, that the traditions and authority and decisions of the Church are needed in addition, that to these last the conscience must be submitted, and through thus advocating a theory that leads the world back to the spiritual darkness and spiritual despotism of the middle ages; and when one turns from these, to all the various modifications and of religious opinion and operation that are presented within these extremes, and sees now philosophy, and now impulse and feeling, and now fashion and the form of example, and now a gratified vanity and self-importance, determining the religious faith of individuals, and sect contending with sect, not for truth but for victory, not for the salvation of souls but for addition to their numbers, and for the imposition of what the late preacher before the Massachusetts Convention of Congregational Ministers called 'long cast iron creeds,'—when one sees all this, and if he opens his eyes he cannot but see it, he is disposed, nay to speak from our personal experience, it requires strong faith, earnest and humbler prayers to God, constant struggles with one's soul, to prevent our being thoroughly disgusted with the whole subject of religion, as a matter of public institution and administration, and utterly hopeless as to the prevalence and progress of that simple and unadulterated Christianity which acknowledges no man and no body of men as masters, and no human creed of nine or thirty-nine articles, as law, but which rests upon the Bible alone as its all-sufficient authority, receives the teachings of Christ as its only guide, and regards simple goodness, love to God and love to man as its only valuable fruits, its pledges of divine acceptance and blessing. We are aware that we have spoken strongly; and we are aware that we have presented the dark side of the picture. Nor do we pretend that nothing can be presented and urged on the other side. But as it is never any injury or disadvantage to us as individuals, to dwell upon our personal faults, or to have them pointed out to us, and rebuked by the severe but merciful kindness of friendship, but on the contrary a benefit, so it is no injury or disadvantage for us to dwell upon the faults, upon what is wrong, weak and defective in the thought and action of the community. That there is enough of this kind at the present day to dwell upon, whether in religion or politics, or trade, or any of the great interests of the community, no man can doubt who has any power of observation, or has ever used it. That what we have said about the inadequate conception of religion as a whole, that prevails, and about the partial and one-sided exhibition of it, defective in some parts and exaggerated in others, that is presented in all sects, and in most persons, that this is in the main correct, a true picture, will be admitted we think by all save those who, tossed about in the current of religious agitation and sectarian strife, or so convinced of his own infallibility, and so satisfied with their own imperfect exhibition of religion, as to make their judgment unworthy of much reliance.

We know of nothing that needs to be corrected in the religious world more than this. Here is the point for reform and revival to begin; a genuine and thorough revival of religion, one that shall be attended with wide and permanent reality, that shall leave its marks of blessing and benefit upon the minds and hearts of men, must meet this condition of things, must reach the intellects of men, enlighten their judgments, quicken their consciences, and give them those enlarged and adequate conceptions of religion, of what it is in itself, its spirit, character and design, place it upon its right foundation, and produce a just, and full exhibition of it in the life, fair and proportionate in all its parts. It must not be a mere excitement of the feelings, though these must be appealed to and awakened and made, as they ever should be upon the subject of religion, deep and strong. It must not result in, or be the product of a contention between different sects or different ministers as to which will have the greatest number of meeting's exercises, adopt the newest, most peculiar, most attractive forms of administering or presenting religion, and make the most various, the most concealed and disguised appeals to vanity, and pride, and self-love, and thus bring these low and base passions to aid the holy cause of religion,—appeals by which it is to be feared many are deceived, and led to believe that they are influenced solely by a love of God, of truth, and of goodness. When the real cause, known to him who searches the hidden disguises of the heart, is a love of themselves and of their own importance and consequence, we doubt not that much good has been done and is doing by the various religious operations of the day, yet in many cases certainly it is doubtful whether some of these modes of operation tend to produce intelligent, humble, quiet, unostentatious, self-denying, resolute and persevering Christians; yet these are the only Christians it is worth any minister's or any man's labor to strive to produce or form, and they can be best formed only by such a revival as we have alluded to, one that shall reach and touch at once the minds, the hearts, the consciences of men, give them a more just and adequate conception of what religion is in itself, imbue them with its spirit, and induce them and enable them to attach to all its parts, *its forms, its doctrines, and its duties*, their just relation, value and importance, and thus to exhibit in themselves the spiritual temper of a Christian character, rightly joined and put together, fair and beautiful and perfect in its proportions.

LET EVERY MAN VOTE, AND VOTE HONESTLY.

The true patriot makes it a point to give his vote at every election. He does so from a sense of duty. He knows that suffrage is the very basis of our government; that government in this country is committed to the whole people; that every man has a share in it, and exerts an influence on it, either by his action or by his neglect. Can he, then, stand neutral? No. Aware that a certain political trust is committed to him, he feels that, as a responsible man, he should quit himself of that trust.

But the true patriot not only give his vote—but he is careful to give an honest one. He is guilty of an immorality if he does not. Every man in casting his vote does something to give character to the government, and through this to affect the common weal. The act should express his real conviction as to the sort of men that are needed for the highest good of the people. Now if he votes contrary to his real conviction, what does he but enact a lie? If he surrenders his judgment or conscience to private interest or the dictation of a party; if he accepts a bribe; if he, in the ballot, smothers his own conviction and votes contrary to it, what less does he than perjure himself in the holiest rites with which he swears upon his country's altars? Upon this point one cannot be too urgent. Do we stand upon our integrity at the polls, as we do elsewhere? Are we strictly conscientious there? Does not the thought of our own private interest or of the condition of our party sway us more, than a true regard to the general welfare? But this last is the only object the genuine patriot should have in view. A man should no more dare to be false to his conscience in giving his vote, than he would in giving his word. His vote *is* his word; and the only word, perhaps, that he *can* speak in the great ear of the nation. If that word be a lie, he sacrifices, so far forth as his influence goes, the right government, the best interests of his country.

A VOTER.

[From the Daily Advertiser.]

THE MISSION OF PEACE.

Extract from a Sermon preached at the New North Church in this city, Sept. 4, 1842, after the signing of the Treaty with Great Britain.

We have reason to rejoice in the hope, that these great principles of the religion we profess are becoming better understood, and that communities and nations, no less than individuals, are beginning to learn that the kingdom of Christ Jesus is indeed not of this world, and that the interests of mankind and the prosperity of nations are to be advanced by other methods than by violence or war.

It was in anticipation of the diffusion of these great principles, that the word of Prophecy was uttered, and glorious things were spoken of the reign of the Prince of peace. In the nature of the religion thus announced, in the whole spirit and life of its author; in the influences it has already exerted, and by its laws is destined to exert, upon rulers and upon people, upon individuals and communities; in whatever we may discern in the course of human affairs and the policy of nations to promote peace and friendship; to submit to the wisdom of councils and the solemnity of treaties what was once yielded only to the force of arms; to transfer to the cabinet of the statesman what could once be decided only in the field of contest, with the battle of the warrior and with garments rolled in blood—in these, and in whatever else has been accomplished by the enlightened labors of the advocates of peace; through the effectual demonstrations that have been made, not of the calamities only but of the wickedness of war; of its utter incompatibility with the law of Christ; of its futility, regarded as a means of redressing wrong or of establishing right; in all the good influences that have been exerted in our own country and throughout Europe, by associations for this sacred cause, uniting in its promotion multitudes of various conditions, interests, and faith—in all these, I say, we can discover much to encourage our trust, even the full assurance of our hope, that a kingdom of righteousness and of peace, like that predicted of Christ Jesus, shall finally be established; that under his gracious reign 'the righteous shall flourish, and there shall be abundance of peace.'

And I am certain, that I shall not be regarded as departing from the appropriate topics of this temple or of this day, when I say that in the glorious results of that mission of wisdom and peace, which has recently been accomplished in the high councils of the nation and welcomed with a grateful joy in the remotest portions of the land, we see at once the advancing power of Christian principle and the perfect accordance of the spirit of Jesus, of the Gospel of the Kingdom, with the most enlightened earthly policy.

I speak not here of the necessity of that mission, or of the happy consequences in a social or a political view justly to be anticipated from its completion. I speak not here of the spirit of wisdom and of understanding, of generous confidence, high integrity and prudence, in which it was conducted to its glorious close. Neither will I attempt to describe the evils it has averted, or the horrors, not to be separated from even the imagination of a war with the nation from whom we sprung, whose were the fathers, and to whose children in any conflict they might suffer, might justly be addressed the rebuke of the meek Leader of Israel, 'Sirs, ye are brethren; why do ye wrong one to another?'

These are topics belonging to other places and to other days, which have been, and I doubt not still will be, worthily set forth. But regarded, as my subject invites me to regard this issue, as the indication of the progress of righteousness in the earth; of a clearer discernment among rulers and nations of the mind of Christ and the laws of his kingdom; as the evidence of what blessings may be wrought and what misery may be averted, by wise and upright counsel; and thence as a glorious example, worthy to be followed by princes and all peoples—regarded thus we hail it with exulting hearts. We rejoice in it as the triumph of that faith, whose 'work is peace, and the effect of whose work is quietness and assurance forever.'

Let us honor them, who have been honored of heaven as the ministers to their country and even to the world of all this good. And—if we may adopt here the address of the eloquent Tertullus to the Roman Govenor—'Seeing that this worthy deed has been done to our nation by their providence, we accept it with all thankfulness:' and will add our prayers to those that have already ascended from grateful hearts, that to them and to theirs, in present and in all coming time, may be fulfilled the gracious promise of the Prince of Peace, 'Blessed are the peace-makers; for they shall be called the children of God.' And may the nations thus united—as before by a common origin, a common language, and a common faith, so now by solemn bonds and covenants not to be broken—remain as one as long as the sun and the moon shall endure.

WOULD YOU BE HAPPY?—BE UP AND DOING!

Many mistake as to the way to be happy, in deeming habitual repose the source of enjoyment. They sigh for retirement from business—for a release from the cares and pursuits of active life, as if they can never know what true happiness is till they have nothing to do. But repose gives pleasure only when it succeeds labor. Sweet indeed are ease and rest after toil and excitement; but without the previous experience of toil and excitement, of some sort or other, repose soon degenerates into pain. None are so restless as those that always rest. Him whom sloth casts into her deepest sleep, depression before long plunges into her darkest pit. Perpetual pillow—incessant sofa—it is more insupportable to man than the thorniest seat on which he was ever condemned to sit. If you would find gloomy countenances and sad hearts, go to those who have nothing either for mind or body to do—to those whose only business is idleness and luxury. Melancholy is as inseparable from motionless man, as feculence is from water that is stagnant, or rust from iron that is unused. There can be no grosser error, than to suppose that to be happy, is to be relaxed—outstretched upon the ground—to be recumbent among roses—to be lulled by soothing circumstances into partial sleep and drowsy pleasure; to be all supine, and sunk into passive subjection to the soft impressions of surrounding things. True, positive, lasting enjoyment, is not in these things. To be happy is to be up and doing; it is to be intensely and virtuously busy; it is to have the heart as full of object, and the hand as full of occupation, as each can hold; it is to be kindled, to be elevated, to be quickened into vigorous life, to have all the faculties and all the affections awake and active and employed on their appropriate objects. This is the way to be happy.

H.

CORRESPONDENCE.

Portland, Sept. 12th, 1842.

Messrs. Editors,—I notice, in your last paper, that the Unitarians of Rochester, N. Y., are about to erect a Church, but find it necessary to ask for aid to enable them to accomplish so desirable an object, and one so necessary to their future success. I hope they will obtain all the assistance they may need, and that thus a foundation may be laid for a permanent and flourishing Society. But I feel that it is important to sustain the Societies of our faith, which have not only made a commencement but struggled hard for years to maintain among them the institutions of religion, and which now find it necessary, in consequence of the prostration of business, to ask for aid. I ask therefore to bring again to the notice of your readers the Unitarian Society at Savannah, Geo. This Society was the fruit of the labors of the late lamented Mr. Bascom. He was encouraged by the interest manifested at the North, and by the Unitarian Association, in his labors for the organization of a new Society in that place. I well remember the feeling then expressed upon the subject, and I was myself, as Secretary of the A. U. A., instrumental in encouraging the effort. Mr. Bascom labored efficiently, successfully. A Society was organized through his instrumentality, and he was installed, I think, as its pastor. That Society still lives. Its members, although few in number, have always shown themselves ready to do all in their power for the support of Religious Institutions among them. They have expended for a lot, for building a Church, for various fixtures, &c., upwards of twenty thousand dollars within the last eight years. Seven individuals, none of whom are wealthy, have contributed nearly eight thousand dollars. Nor has that Society ever received from any source, out of the city of Savannah, assistance to a greater amount than three hundred dollars. The Society is now in debt, somewhat rising three thousand dollars. And the pressure of the times is felt nowhere more severely than in the city of Savannah. In consequence of these circumstances a crisis in the affairs of the Society seems to have arrived. They have, through me, asked for assistance from their friends at the North. A small sum of only a hundred dollars from each of our Societies, would free them from their burden, and place them on a safe footing. I have addressed a letter in behalf of that Society, together with the circular of the Committee placed in my hands, to a considerable number of our Clergymen. I have waited to see what I should hear from them, before proceeding farther in my solicitations. I have received but few answers, and those have only expressed warm sympathy and strong regrets at their inability to assist. From the rest I have not heard and know not the result. I can say that from what I have seen and known of other Societies, compared with this, it is second to none in its claims for sympathy and aid. I know it may be said that I have ministered to them, have become deeply interested in them and am not therefore a good judge. I answer that I am not alone in my opinion, that this Society is entitled to the sympathy and assistance of their brethren. An intelligent Layman from the North, who spent the last winter at Savannah, spoke to me with much interest of the importance of their being assisted, and showed the depth of his interest, by contributing himself in a very liberal manner for their aid. The Rev. Dr. Gilman of Charleston too, who has spent some time at different periods in Savannah, and is acquainted with the situation and wants of the Unitarian Society there, urged the importance of an application to the various Churches of our denomination in their behalf. In a letter received from him upon the subject, he says—'To our brethren throughout the North, this subject addresses itself with an impressive and in some respects a solemn interest. Adventurers of all ages are continually flocking to the South, impelled by considerations of health, interest or enterprise. How important to them all, that the young should find, where they come to establish themselves, a Church maintaining doctrines to which they have been accustomed, and that the invalid should meet with a spiritual friend, who will be the medium to him of sympathies as dear to him as his own soul, and not insult or torment him by intruding peculiarities, which he could not receive and digest even in the days of robust health and mental vigor.' I may add that Dr. Gilman has taken up a collection in his own Society for that in Savannah, in which they contributed very liberally.

When I left Savannah last spring they made arrangements to have their house open during the summer in order to keep the Sunday School in operation and worship according to their consciences. Their services are conducted among themeslves by reading Sermons. And from letters received from friends there, I learn that they have done very well in this way considering circumstances. They are anxiously looking to the North for assistance. Should they obtain it they will go on. Should they be disappointed they will probably close their house. From the fact that I have received as yet no encouragement in answer to the applications I have made, I fear that I shall be compelled to say to them, my application has been in vain, you can have no assistance, you must give up after so long a struggle. And now I wish through the medium of your paper to urge the wants of this Society upon the attention of our friends. Shall it be permitted that this Society must be suffered to go down, after having made so great efforts and sacrifices? I fear we are too anxious to build up new Societies rather than to sustain those which are under way. There may be something more exciting in the former, than in the latter. There may be something more of the *appearance* of the progress and spread of the denomination. But is there any more real gain? Our views are such that it is not by a few Sundays' preaching and a little new interest excited that their object can be accomplished. It requires time to establish a Society in the principles and faith of the Gospel. It seems to me that we have sometimes been too ready to leave those which have once commenced, and commenced too under the influence of our counsel and sympathy, to struggle as they can and to expire at last, while we have been busy in bringing others into existence. I do hope that something may be done yet for our Savannah friends.

JASON WHITMAN.

For the Register and Observer.

HOW TO JUDGE OF MEN.

I meet an individual man—how am I to regard him?—in what degree shall I respect him? His dress, his manners, all I see outwardly pleases me. But I must know more of him. Well, you tell me he is very wealthy—that he lives in a splendid house—and fares sumptuously every day. So far, so good. But I pay homage to none of these things. I wish to acertain what claims this man has upon my respect and esteem. You do not help me to the information I seek, by pointing to his elegant dwelling, to his costly clothing, to his luxurious table. No; the great question I desire to have answered is, what manner of person is he? is he honest, benevolent, religious?—in a word, what is his character?

K.

To the Editors of the Christian Register.

'FREE-THINKING CHRISTIANS.'

Sirs,—I write to inquire what are the city and country of the religious Society mentioned in your last paper as the 'Church of God meeting at St. John's Square, and known as Free-thinking Christians.'

I suppose this Society to be that of which I had previously heard as having been formed at London in 1812, or thereabouts. They separated from a Baptist Church, thinking its creed and customs not in all respects in conformity with the New Testament, and met together on Sundays for one year, for the purpose of free inquiry and discussion respecting the principles, doctrines, and duties of Christianity. At the end of this time, having satisfied themselves respecting the above-named particulars, they formed a Society, which they named, from the place of assemblage, the Church of God meeting in ——— Street or Square. They also called themselves Free-thinking Christians, to distinguish themselves from the un-thinking Christians of whom they said the other Churches were composed.

Soon after the formation of this Society they began to issue a publication, called the Free-thinking Christian's Magazine, and devoted to the largest liberty of religious discussion. In it their peculiar principles were stated and defended, not only against differing religionists of every sect, but against infidels and atheists. These discussions were generally conducted with ability and good temper, and the writers canvassed, in turn, most of the important points of the Christian system. Some of these subjects were,—The existence of God, and our means of acquiring a knowledge of him,—The unity of God,—The character of Christ,—The existence of Evil Spirits,—The Inspiration of the Bible,—Worship,—Public Worship,—Prayer,—Public Prayer, whether allowed by Christ,—Baptism of the Spirit,—Water Baptism, whether designed to be a permanent Christian Ordinance,—The Lord's Supper, whether intended as a permanent observance,—Apostolic Succession,—Ordination, Titles of Reverend and Doctor of Divinity,—The order of Clergy, whether a part of the Christian System—Tythes,—Support of the Clergy,—Toleration,—the Sabbath,—The Church,—Religion,—Love of God,—Love of Men, &c. &c. This publication was continued, I think, two years, and then discontinued, having accomplished its chief object of stating and defending the principles of the Society.

If, Messrs. Editors, you can give the information asked above, and any other particulars relative to the present situation, numbers, character, and influence of the Free-thinking Christians, it would doubtless be acceptable to many of your readers, as well as to

C. K. W.

UNITARIANISM IN THE STATE OF NEW YORK.

Frequent requests have of late been addressed to individuals in this city and to the Officers of the American Unitarian Association, that a Unitarian minister might be sent to the city of Albany. We have long been aware of the fact that we had many fellow-believers in that capital, and that they would hold fast and enjoy their faith, though for the present they might not hear the voice of the living preacher. In our great lack of ministers in proportion to the demand for them, we have frequently looked to converts from other forms of faith, as the preachers to supply our own wants. Already some of our most flourishing societies enjoy the services of men who formerly were orthodox preachers, and we confidently believe that such conversions will become even more frequent. Last year five ministers of other denominations in the West of New York adopted Unitarian sentiments, and now preach them. We had hoped that Albany might be thus provided for. We can sympathize with our friends there in their desire to enjoy the holy influences of a pure Christian faith, and we believe that before long their wishes will be gratified. We are happy to have this means of communicating their desire, that any one of our clergymen who may find it convenient to pass a Sabbath at Albany, would acquaint our friends with his presence there, and favor them with his services. The names of persons who are interested in our faith in that city may be found upon the subscription books of our periodicals, and may be learned at the office of the Association. Indeed there is not a town or a city in Western New York where we might not have flourishing societies if we had preachers to send to them. It may appear somewhat presumptuous in us to expect to fill any large number of our pulpits with ministers who have been educated by orthodoxy, and who have preached it for a longer or a shorter period. But we have the best justification, viz., that of past experience, for cherishing the expectation. The large majority of the preachers of Unitarianism in this country were once Orthodox preachers. The Orthodox have given us Channing and Dewey and a host of others, and we certainly return our thanks in the most respectful manner when we ask for more like them.

RECENT PUBLICATIONS.

A Discourse in Examination of the Scriptural evidence relative to the Doctrine of the Trinity; delivered in Lonisville, Ky., July 3, 1842. By John H. Heywood, minister of the Unitarian Church.

Our brother of Louisville has done a good service by publishing this discourse. However some may think and talk about its being too late in the day to protest against such a dogma as that of the Trinity, we deem it worthy of any one's power to refute, often and ably as he can, this as well as every other error, which, by being connected in the popular mind with the truths of Christianity, hinders their progress. True, as one of our most distinguished theologians said nine or ten years ago:—'To the great body of enlightened individuals in all countries, to the generality of those who on every subject but theology are the guides of public opinion, it would be as incongruous to address an argument against the Trinity, as an argument against transubstantiation, or the imputation of Adam's sin, or the supremacy of the Pope, or the divine right of kings. These doctrines, once subjects of fierce contention, are all, in their view, equally obsolete. To disprove the Trinity will appear to many of whom I speak, a labor, as idle and unprofitable, as the confutation of any of those antiquated errors.' Why then, it may be asked, shall one who has any thing else to do, set about refuting a doctrine, which among intelligent men has fallen into neglect and disbelief? The same writer well answers thus; 'The neglect and disbelief of this doctrine, and of other doctrines of like character, has extended to Christianity itself. It is from the public professions, creeds and liturgies of different churches and sects, and from the writings of those who have been reputed Orthodox in their day, that most men derive these notions of Christianity.' Being unable to believe in the Trinity and its kindred dogmas, multitudes in all countries have revolted from the religion itself, of which they had been taught those absurdities made a part. Hence the need of frequent refutations of such errors as are involved in the doctrine of the Trinity. We must show that Christianity is not responsible for them. This religion must be presented to men as it is. 'The false doctrines connected with it, in direct opposition to the truths which it teaches, must be swept away. It is not enough that they should be secretly disbelieved; they must be openly disavowed. It must be publicly acknowledged that they are utterly foreign from Christianity. It is not enough that those who defend them should be disregarded or confuted. They must be so confuted as to be silenced. Those who would procure for Christianity its due supremacy in the hearts of men, should feel, that their first object is so to operate upon the convictions and sentiments of men, that the public sanction which has been given to gross misrepresentations of it shall be as publicly withdrawn. In promoting the influence of Christianity the main duty of an enlightened Christian at the present day is to labor that it may be better understood. Till this be effected, all other exertions, it may be feared, if not ineffectual, will be mischievous, as prolonging the authority of error, rather than establishing the truth.'

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The Boston Musical Education Society's Collection of Church Music, &c. Edited by Benjamin F. Baker, President of the Society and Director of the Music at Dr. Channing's Church, and J. B. Woodbury, Organist at the Odeon. Boston. Saxton & Peirce, 1842. pp. 304.

Whether a new collection of Church Music was needed, we cannot say, but that all helps to the appropriate and impressive performance of that part of public worship, especially in our country Churches, are desirable, we know full well. The Society whose President has contributed to the editing of the present work has done something for the cultivation of an improved taste. How far the frequent alteration of our old tunes, and the introduction of new ones will tend to insure the improvement which is desirable, requires more musical skill than we possess to decide. The collection before us has some new features. 'With the exception of a few selected pieces, not before published in this country, the music is entirely original.' 'The Editors believe that the writing out of parts, and the arrangement of harmony for the organ and piano forte, which form a new feature in this volume, will add to its value and general usefulness.'

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Animal Chemistry, or Organic Chemistry in its application to Physiology and Pathology; by Justus Liebig, Edited with Additions, Notes and Corrections, by Dr. Gregory, and by Dr. Webster, Erving Professor of Chemistry in Harvard University. Cambridge: John Owen, 1842. 12mo. pp. 347.

The admirable results of the profound researches of Professor Liebig, marking as they do a brilliant era in chemical science were worthy of all the editorial labor which was designed to put them within the reach of English readers. Dr. Gregory undertook the task of translation at the express request of the author, and when by his own additions the value of the work was much enhanced, Dr. Webster was selected by both the author and the translator, as the medium of communicating it to students in this country. We regard this selection as a high but a deserved compliment to the Professor in our University. An unauthorised edition from an imperfect London copy appeared in New York before the Cambridge edition had gone through the press, delayed as it was for the arrival of the valuable manuscript documents and corrected sheets from Dr. Gregory. But Dr. Webster preferred to lose the advantage of the first supply of the book market, for the sake of giving to his pupils in and out of the University, and to the community in general, a perfect work. With all the solidity and certainty of a truly philosophic treatise, this volume combines a simplicity and intelligibleness which will adapt it to the most extensive popular use.

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Biographical Notices of distinguished men in New England; Statesmen, Patriots, Physicians, Lawyers, Clergymen and Mechanics, by Alden Bradford, L. L. D., &c. &c. Boston: S. G Simpkins, 1842.

This book cannot fail to be interesting and instructive to many readers. We feel grateful to the venerable author for the information and pleasure it has afforded us. It is not wholly free from inaccuracies; nor should we be surprised if some were to ask, why certain names are inserted, and others omitted; but, on the whole, the work is very satisfactorily executed, and we hope it will have a wide circulation. The young, especially, may derive great advantage from a volume conveying so much information as this does, respecting the principles and characters of our ancestors.

ONE SORT OF PEOPLE WHOM IT IS HARD TO PREACH TO.

They are of a phlegmatic temperament,—always doubting and hesitating,—never ready for great and good undertakings,—postponing everything to a future day. Painful it is to preach to such; for one feels that he produces no impression on them. They lack sensibility, promptness, decision, courage, faith, when the path of duty is laid open, and they are urged to walk in it. At the best, they plead for time; are not ready quite yet; must first go and bury their father. Very sound doctrine, this you preach, they are willing, perhaps, to say; one of these days we'll attend to it; but we beg thee, have us excused for the present. Propose to this sort of persons any useful project, out of the line of their accustomed avocations, and

they are sure, as the common phrase is, to throw cold water on it. They are always full of doubts. They urge all kinds of objections. They are afraid of some evil lying in wait. Were all like them, society would never go forward. And as regards their own highest interests—their moral and religious ones—they are just as indifferent, slow, stationary. Speak to them of the holy ordinances—they express a fear lest too much may be made of covenants and forms. Urge them to pray; and they doubt about the efficacy of prayer. Ask them why they do not go more regularly to public worship; and they will question whether they may not get just as much good at home. Hint to them that religious habits of thought and feeling are essential to the true man as well as to the Christian; and they will look as if they did not understand you, or if otherwise, they will at least leave you to infer that this is a matter for a future day. What can be worse, than this dull, procrastinating disposition? Ought any reasonable man to indulge it? o.

DOMESTIC INTELLIGENCE.

During the first half of the present year a 'Revival' has been going on in the city of Rochester, in which all the Protestant Churches seem to have shared. The aid of wandering preachers was enlisted. The following is a list, given in the Rochester Evening Post of the numbers actually received into the communion of the Churches.

First Presbyterian Church	53
Brick, Presbyterian	110
Third Presbyterian	26
Bethel, Presbyterian	18
First Methodist	118
Second Methodist	22
St. Luke's Protestant Episcopal	23
Grace, do.	6
First Baptist	23
Second Baptist	9

The most vigorous and unrelaxed efforts have been employed to bring about this result. If Rochester has that aggregate number of true and faithful disciples of Jesus Christ added to its society, we heartily rejoice. But we confess that the very classification of them on the above list looks to us rather like the ticketing and sorting of mere sectarians, than the multiplication of kind hearted, devout and heavenly-minded persons, who in becoming Christians, become good neighbors and prominent examples of excellence in the various walks of life. It may be that the new converts are thus truly evangelized. In doubting the fact we only express a sentiment suggested by the above enumeration. We have lately noticed several such lists drawn up as the results of revivals in different parts of the country, in which Mormons, Millerites and Come Outers have their fair proportions allowed them. As we have perused these notices of what some would persuade us are the fruits of the Spirit, we have often asked ourselves if the Apostolic process of conversion was not in our time reversed. There seems to us to be much in the tendency of modern measures to divide men back again into the Parthians, Medes and Elamites which the Apostles united into one fold.

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The internal feuds and controversies which have convulsed the Presbyterian Church in the United States, and destroyed its unity forever, are but trifles in comparison with those soon to come and for which the note of preparation has already sounded. The experience of the past, sad as it is has not made the members of that sect fearful or timid as to the effects of new agitations. In the last General Assembly two questions were started which lie over for early treatment, viz., the slavery and temperance questions. Shall slave-holders, and dealers and consumers of intoxicating drinks be admitted to the communion of the Churches? The questions cannot be avoided by those who have vowed 'to keep a mutual watch and ward over each other.'

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The receipts of the Board of Missions of the Protestant Episcopal Church in the United States for the last year, for the domestic department, were $27,517, the expenditures were $32,406, by which excess, the balance in the treasury was reduced to $2,697. The receipts were $2,596 less and the expenditures were $1,335 more than those of last year. Of the receipts, nearly one half was contributed in the State of New York. For the Foreign department, the receipts were $29,279, exceeding those of last year by $6,361; $5,000 of the amount was a legacy of the late Thomas Otis of New York city. The expenses of the year were $33,349. It seems to be too much the custom now for our benevolent associations to go far beyond their income in their expenditures, to involve themselves in heavy debts, and then to make an appeal of distress to their friends. This course always involves the necessity of exaggeration and importunity. It is wrong, and Christians should not countenance it under any pretence. It is part of a system becoming too prevalent among us, another principle of which is to build magnificent churches under cumbersome and perplexed mortgages. We lately saw a statement of the number of churches in the city of New York which are under mortgage, and of the amounts for which they are held. We were so much amazed that we will not repeat the statement, lest it may be exaggerated. New England is comparatively free from this dedication of unpaid for property to holy purposes. We know of but one church edifice in our denomination throughout the country, which is under mortgage, and of but very few which are in debt.

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The receipts of the American Board of Commissioners for Foreign Missions, during the month of July were $10,291 52, the legacies during the month, were $13,970 55. The receipts from August 1, 1841 to July 30, 1842, were $316,583 35.

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The number of Ordinations in the Baptist denomination in the United States from April to July was forty; during the same quarter twenty-nine churches were constituted, four meeting houses were dedicated, and five ministers were called away by death.

Messrs. Editors,—I lately heard a sermon which pleased me from this text; 'The children of this world are in their generation wiser than the children of light;' and I send you the little I can remember of what the preacher said on one topic. s. j. v.

Again, the children of this world are wiser than the children of light in respect to their theory of the mode in which they attain their objects. What is their theory? That God will, in some mysterious, sudden way, give them the things they desire? that they can get rich, become learned, acquire fame, without time and labor? Not so. No man of the world, possessed of common sense, entertains any such notions as to the mode of attaining worldly objects. He has more correct ideas of the law of cause and effect; he is better instructed as to the connection between means and ends; he knows, and does not forget, that it demands years of patient industry, to amass a property, or to acquire the arts and sciences, or to build up a distinguished reputation. But how is it with the children of light—how with those whose objects of desire are of a spiritual kind, whose chief concern is to possess the Christian character. From these we often hear a different theory. They tell about getting religion, of obtaining a hope, as if it were something done *for* them, and the work of a day or a moment; as if it were a matter altogether unlike fixed habits of devotion, of self-government, of forbearance, and of all goodness, which demand the labor of a life fully to acquire and confirm. In this they are less wise than the children of this world. They mistake as to the theory of attaining their object. They wish to be religious—to be Christians; but they err in supposing it is entirely God's work, and not at all their own; that it is, too, a work that can be done in a brief time and easily. Away with all such false theories of conversion. They have put thousands in a passive, waiting posture—altogether unworthy of beings created for action, and destined to work out their own salvation. Away with theories so at war with men's interests. Would you be Christians—would you be born again—would you pass from death unto life—cherish just views of attaining your object; believe that you have much to do yourselves and that it will require for its accomplishment both time and labor; and with this impression, set about the task at once, earnestly and prayerfully. w.

TO SUBSCRIBERS.

There has been of late, an unusual delay in the settlement of bills due for the Register. The alleged scarcity of money is one probable cause of this delay. But subscribers whose accounts are behind, are requested to consider the peculiar nature of newspaper accounts. So small are they in each individual case as to be liable to be overlooked, and thought of no moment by the subscriber—and yet so large in the aggregate that they are essential to the very existence of the individual or the business where they are due. Small weights cast from the shoulders of *many* and all laid on those of *one*, will soon crush that *one* without even a noticable relief to *any other*.

The widely distant and scattered location of a large portion of the subscribers for the Register, renders it quite impossible to collect generally by agents. And, even were it not so, the publisher's experience has rendered him quite averse to this method of settlement,—excepting in the few situations where he can attend to it personally. Relying, therefore, as he must, to a great extent, on the courtesy and attention of subscribers for the adjustment of accounts at the office, he is obliged, more frequently than is agreeable to him, to call attention to the subject. The present call is one of pressing necessity, a necessity whose relief requires only a moments serious attention on the part of subscribers. Their attention is earnestly requested. The results of it will be thankfully acknowledged.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of *ten dollars* from the *Ladies Benevolent Association of Leominister* to constitute their Pastor, Rev. P. Stebbins a, life member of the Society.

Also, *Ten dollars* from the Teachers of the Sunday School in Rev. Mr. Stebbin's Parish in Leominister, to constitute their Superintendant, Mr. Solon Carter, a life member of the Society.

THE WORCESTER ASSOCIATION.

Will meet at the house of Rev. C. Nightingale, in Athol, on Monday, the 19th Sept., at 5 o'clock, P. M. Public services the next day, at half past 10.

C. B., *Scribe.*

BOOKS FOR THE WEST.

The General Secretary of the American Unitarian Association, acknowledges the receipt of the following books for the west.

Four vols. of Scriptural Interpreter.

A package of Tracts through the Post office, from an unknown individual.

Seven vols. of Christian Register, and seven vols. of Liberal Preacher, from Rev. A. Green of Andover.

Tracts &c. from Mrs Lydia Wells.

A large bundle of Books, Tracts, &c. from Leominster, Mass. for Rev. A. H. Conant of Geneva, Illinois.

*** The Worcester Association will meet at the house of Rev. Mr. Stebbens, in Leominster, on Tuesday, 20th inst, at 5 o'clock, P. M. A Hill, *Scribe.*

GENERAL INTELLIGENCE.

Massachusetts Legislature.—An extra session of the Legislature of this State commenced its sitting in this city on Wednesday the 7th inst. The principal object of the session was the districting of the State for the election of Representatives in Congress. By the late law of Congress, apportioning the representatives of the States, Massachusetts is to send ten Representatives to Congress, instead of twelve as formerly. This occasions the necessity of a new arrangement of districts.

The Legislature was expected to confine its labors, on this session, wholly to this business, till completed, and then adjourn. Thus far a prevailing disposition in the Legislature has been manifested to do so; though considerable time has been occupied by other topics

The Report of the Districting Committee appointed to sit during the recess of the Legislature has been under discussion in Committee of the whole, for a considerable portion of the time since the session began. Several of the districts, as reported, have been adopted in Committee with some amendments. The Report is however yet before the Committee of the whole. When finished we shall report the decision.

Discovery of Salt.—The New York Tribune states that at Dundee, in Yates county, very valuable salt springs have been found on and near what is called big Stream.—In boring, and when at the depth of about ten feet, very strong brine was found; and at the depth of seventy-five feet the brine is supposed to be as strong as any at the Onondaga salines. The present belief of Mr Hulbert (who conducted the boring) is that his bore discharges sixty gallons of brine per hour; and this brine, on being boiled in a common kettle, yielded at the rate of two pounds of salt for every twenty four quarts of the water. If this turns out so as to fulfil present expectation, it will be a very valuable discovery. Dundee is within two miles of Seneca Lake, and twelve miles from Penn Yan Good wood is plenty, and can be had for ten or twelve shillings per cord.—*Atlas.*

Effects of the Tariff.—We hear from various quarters, that already the tariff is producing its promised effects upon manufactures and trade. In New England, New York and Philadelphia it is estimated that upwards of two hundred thousand persons have been for some time thrown out of work in the factories and workshops. The woolen manufactories of the Eastern and Middle States and of Delaware, Maryland, Kentucky and Tennessee formerly employed seven or eight hundred sets of machinery, and required 19,000,000 of pounds of wool, about one half of the produce of the country to, keep them in operation. Three or four hundred of these sets, it is supposed, were rendered idle by the depress on of business. But now all these vast interests and the various other equally important branches of manufacture are reviving under the impulse given by the Tariff Act. According to credible reports twenty thousand persons, out of work a month ago in the eastern factories, are again in full employment.—*Salem Gazette.*

Discoveries in Agriculture.—A Paris paper, called the *Phalange*, states that no manure is found to be so beneficial to a plant, as *its own* decaying leaves and branches. Thus the straw of wheat, scattered over a field in which the wheat is to be sown, makes the best manure that can be procured. Vine dressers in France, who have mingled the leaves and twigs of the vine with the earth about the roots, have thus produced the most hardy and prolific grape vines known.

The Manufacture of Screws has become an important and profitable branch of American industry. The N. E. Screw Company at Providence have a capital of $150,000 invested in the business. A patent for the machinery used has been taken out in England. Two thousand gross of Screws are finished daily, giving employment to 50 men, 200 females, and 50 boys, whose daily wages amount to over $200. Notwithstanding the immense quantity of Screws manufactured at this concern daily, yet $139,000 worth are imported into this country every year. The establishments here use 600 tons of American refined iron rod a year, worth $130 a ton; 750 tons Pennsylvania coal: 1,000 gallons sperm oil and $3,000 worth of wrapping paper! All the materials used are American, with the exception of 300 carboys of sulphuric acid.

The tariff of 1828, when there was no establishments in this county, placed a duty of 40 per cent on the article. The agent says they can sustain themselves with a protection of 30 per cent. —*Daily American.*

The Cars have Come!—A gayer scene we never witnessed than on Tuesday evening about sundown, as the merry bells and discharge of cannon announced the arrival of the cars on the completed track from Concord to Boston. The whole village emptied itself for the sight; the old gentlemen felt young, and the young gentlemen were instinct with new life; while old and young approached, and gazed, and touched the strange vehicles in which the Fire King came puffing over his course, just as the Trojan fair ones feared and admired, and touched the horse which at a bound planted himself in the midst of their city.

The whole track from Concord to Nashua, a distance of 36 miles, has been completed since the last autumn, though two expensive bridges have been thrown over the Merrimack, and in some places laborious excavations were required. The work is honorable to the Directors and superintendents, and will doubtless be profitable to the stockholders, as well as of the highest utility to the public.—*Congregational Journal.*

MARRIAGES.

In this city, by Rev. Dr. Parkman, Arthur Berry Esq. of Gardner, Maine, to Miss Mary Parr, daughter of John Taylor, Esq R. N. of Creditor, England.

In this city, at the Chamber Street Church, by Rev. Mr. Barrett, Mr. Theo. H. Bell, to Miss Mary Ann Adams.

In this city, on Sunday last, by Rev. J. S. Thompson, Mr. John S. Valentine, to Miss Mary N. Perkins.

On Sunday last, by Rev. Mr. Coolidge, Mr. Duncan McLean to Miss Mary C. Golding.

In this city, by Rev. Mr. Gray, Mr John A. Magee to Miss Charlotte C. Simpson; also, Mr. F. Neptown, to Miss Mary A. Jones.

By Rev. Mr. Sargent, Daniel W. Evans, to Miss Elizabeth A. Cullison, all of this city.

In this city, by Rev. Mr. Barnard, Mr. Timothy W. Hixson, to Miss Mary Roanna Franck.

In this city, by Rev. Mr. Coolidge, Mr. Andrew Fowle, to Miss Susan Parker.

In this city, by Rev. Mr. Gray, Mr. Samuel W. Ropes, to Miss Mary F. Wildermuth, all of Boston.

In Dedham, by Rev. Dr Lamson, Mr. George Coolidge of Boston, to Miss Hepsy Ann Seaver.

In Worcester, by Rev. Mr. Hill, Mr. Henry A Page of Boston, to Miss Eliza W. Bigelow of W.

In Newburyport, by Rev. Mr. Fox, Mr. Daniel Wood of New York, to Miss Susan G. Colby.

In Needham, 24th ult. by Prof. Chase, Rev. Andrew Dunn, pastor of the Baptist Church in Winchendon, to Miss Sophia L., daughter of Silas Williams, Esq.

In Barre, by the Rev. Dr. Thompson, Mr. Jason Gorham of Ware, to Miss Elizabeth Jenkins, daughter of Capt. J. W. Jenkins of B.; Mr. Ebner, B. Miles of Hardwick, to Miss Elizabeth A. Bacon, daughter of Mr. Daniel Bacon of Barre.

DEATHS.

In this city, Mrs Mary, wife of the late Mr James Fenno.

On Tuesday morning, Mr. Samuel Baker.

On the 28th ult, Mrs Mary Calwell 68.

On the 11th inst, William Henry, son of Minor S. and Mary Ann Lincoln, aged 5 mos, 5 days.

Elihu Hobart Esq. of Abington, 57.

On Saturday, Mrs Rebecca Tucker, 58.

On the 10th inst, much lamented, Mrs Angeline, wife of Valentine N. Cushman, 30.

10th inst. Lisette Aikin, daughter of Calvin and Emily Aikin, 10 mos.

On the 1st inst, Mr. Charles H. Wetherby, aged 21 years, formerly of Watertown, Mass.

In Roxbury, at the residence of his grandfather, General Dearborn Henry, son of H. G. R. Dearborn.

In Brighton, on Thursday evening, 8th inst. of Cholera Infantum, Theodore Augustine, youngest son of Rev. A. D. Jones, aged 1 year.

In Medford, 9th inst. Widow Mary Johnson, 83 years.

There is no part of our professional duty so painful to us as that of announcing the departure from this life of individuals of honorable and enviable repute, and whose personl virtues render their deaths deeply afflictive dispensations to a large and affectionate family, and to a wide circle of relatives and friends.

Such is the duty which we have now to perform, of announcing the death of Mrs. Letitia Tyler, wife of the President of the United States.

This most estimable lady was, in life, more truly than we can represent her in words, a Wife, a Mother, and a Christian—loving and confiding to her husband—gentle and affectionate to her children—kind and charitable to the needy and the afflicted. Deeply impressed in early life by her highly respected and pious parents with the truthful and heavenly doctrines of the meek Jesus, in all her actions, with whatever sphere in life connected, self was forgotten by her, and the good of others alone remembered, which won for her wherever she was known the love and esteem of all.

The pure spirit which animated her to such virtuous and exemplary deeds fled to the bosom of its God at eight o'clock on Saturday night.—*National Intelligencer.*

A BOOK FOR EVERY BODY.—The use of Brandy and Salt as a remedy for various diseases internal as well as external, inflamations and local injuries, containing ample directions for making and applying it, explained by the Rev. Samuel Felton, M. D., Liverpool, and William Lee, Esq. of La Porte Joubault, in France. Second edition, revised and corrected. Price 15 cents.

For sale Wholesale and retail at No 133 1-2 Washington st., by SAXTON & PEIRCE. s17

A NEW LIBRARY FOR COMMON SCHOOLS. —Now ready, Appleton's Common School Library, twenty-five volumes 18mo, strongly bound in leather, for $7.50. School committees, Teachers and others interested in the welfare of children, would do well to examine this Library, as it is the best selected and most readable Library for children of any published in the U. S. The following is a list of the books in this Library; Henry Hudson, John Smith, Dining Out, Twin Sisters, Heathen Mythology, Mucerman Ready, 2 parts, Dawnings of Genius, First Impressions, Boys Manual, Girls do, Poplar Grove, Which is the Wiser, Peasant and Prince, Early Friendships, Sowing and Reaping, Looking Glass for the Mind, Hope on Hope Ever, Two Defaulters, Strive and Thrive, Who shall be Greatest, Somerville Hall, Norway and the Norwegians, Crafton Boys and Little Coin Much Care—SAXTON & PEIRCE, Agents for the sale of this Library in the New England States. s17

FARR'S FAMILY PRAYERS—Forms of Morning and Evening Prayer, composed for the use of families, by Jonathan Farr, 1vol, 12mo—a few copies being balance of the edition, for sale by J MUNROE & CO, 134 Washington st. s17

SPARK'S LIFE OF WASHINGTON—The life of George Washington, by Jared Sparks, with engravings, 1vol, 8vo—for sale by J. MUNROE & CO, 134 Washington st. s17

NEW ENGLAND BIOGRAPHY—Biographical notices of distinguished men in New England; statesmen, patriots, physicians, lawyers, clergymen and mechanics, by Alden Bradford, LL.D. 1 vol, 12mo—for sale by J. MUNROE & CO, 134 Washington st. s17

BOSTON MUSICAL INSTITUTE'S COLLECTION OF CHURCH MUSIC, FIFTH EDITION.—This work in an eminent degree will tend to elevate and improve the taste, style and character, and advance the cultivation of pure harmony, keep pace with the rapid advances making in the science, at the same time adapting it to schools with reference to the sanctuary.—*Boston Transcript.*

For sale wholesale and retail by OTIS, BROADERS & CO., 120 Washington Street. s17 6t

NEW ENGLAND BIOGRAPHY.—Biographical notices of distinguished men in England: Statesmen, Patriots, Physicians, Lawyers, Clergymen, and Mechanics. By Alden Bradford, LL. D. Just Published, and for sale at SINPKINS'S, 21 Tremont Row. s 17

DR. M. R. FLETCHER'S PATENT TRUSS. —This Truss is confidently recommended to the public as the best in use. As such it is recommended in unqualified terms by all the first surgeons in New England. Though of comparatively recent invention, it is fast superceding all others. Simple, adapted to every form of the complaint and exceedingly cheap, it offers in many cases the cure and in all cases perfect relief of that dangerous and troublesome disease Hernia or Rupture. Numerous testimonials from Surgeons and Patients may be seen on application to the subscriber.

The subscriber has fitted up a retired and convenient room with every accommodation, for consultation with patients and application of this instrument to any form or stage of the complaint.

Medford, Mass. L. Angier, Proprietor.

From Geo. Hayward, M. D., M. M. S. S. One of the Surgeons to the Mass General Hopital.

The subscriber, having made frequent trials of the Truss invented by Dr. Fletcher, has no hesitation in saying that he regards it as superior to most instruments of the kind now in use, with which he is acquainted. Its advantages consist in the size and form of the pad, the ease with which it is moved, and the readiness with which the pressure is increased or diminished.

It is, moreover, in his opinion, as well calculated as any other to produce radical cure of Hernia.

Geo. Hayward.

Boston, January 7th, 1841.
3m september 10

REAL HEMMINGS DRILLED EYED NEEDLES.—Received per Caledonia, direct from the manufacturer, 220,000 of the above superior needles. Purchasers willing to pay a Fair Price for the very best article, will do well to call at 191 Washington st., SHOREY & CO. sept 10

UNITARIANISM DEFENDED.—Unitarianism Defended; a series of Lectures by three Protestant Dissenting Ministers of Liverpool; in reply to a course of Lectures, entitled 'Unitarianism Confuted' by thirteen Clergymen of the Church of England, 1 vol 8vo. For sale by JAMES MUNROE & CO., 134 Washington street. sept 10

JUST PUBLISHED.—A sequel to the Common School Grammar; containing, in addition to other materials and illustrations, Notes and Critical Remarks on the Philosophy of the English Language; and explaining some of its most difficult Idiomatic Phrases, designed for the use of the first class in Common Schools, by John Goldsbury, A. M., teacher of the High School, Cambridge. For sale by JAS. MUNROE & CO. sept 10

SHOREY & CO., No. 191 Washington street, having enlarged their rooms, offe at wholesale, a very extensive variety of yarns, threads, hosiery, &c. &c., and all the small yarns usually found in a Thread Store.

Also a general assortment of Piece Goods to which the attention of the trade is invited. Merchants from the country will find many desirable articles not readily obtained, and probably save time and money by giving us an early call.

september 10

LIEBEIG'S ANIMAL CHEMESTRY—With additional notes, &c, by Dr. Gregory and Prof. Webster; just published, for sale at SIMPKINS'S, 21 Tremont Row.

LIBRARY OF SELECT NOVELS, NO. 3.—L'Ouvreaux, by the author of Zanoni, Night and Morning, &c. &c.—price 25 cents.

Also, a edition of Hope Leslie by Miss Sedgwick. Just recieved and for sale at TICKNOR'S, corner of Washington and School streets. s 10

NEW NOVEL.—The Man of Fortune, and other tales, by Mrs Gore, author of Greenville, &c. &c.

Just published and for sale by WM. D. TICKNOR. Agent corner of Washington and School streets. s 10

NEW EDITION HOPE LESLIE, BY MISS SEDGWICK.

HOPE Leslie, or Early Times in Massachusets, by the author of the Linwoods, ect.—2 vols. This day published—For sale by W. CROSBY & CO., 118 Washington street s 10

NEW BOOKS FOR CHILDREN. Ellen Leslie, or the Reward of Self-Control, by A at Kitty—Emma, or the Lost found; or Reliance on God rewarded.—Moral Tales for Young, translated from the French. Also—a supply of Blind Alice. Jessie Graham, Florence, Arnott, and Grace and Clara, by Aunt Kitty. For sale by W. CROSBY & CO, 118 Washington street. sep 10

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirty fourth edition of 'a collection of psalms and hymns for Christian Worship,' by Rev. F. W. P. Greenwood.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. Greenwood;) Hollis Street Society, (Rev. J. Pierpoint;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. F. T. Gray;) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Coulmsford, Hingham, Amsby, Andover, Dover, Northboro', Cabotsville, Ipswich, Benford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass.—Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn—Syracuse, N. Y.—Providence, Newport, R I.—Brattleboro' Vt—Savannah, Geo.—Mobile, Ala.—Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 134 Washington Street (up stairs.) Sept.

SCHOOL FOR YOUNG LADIES.

THE next term of the Subscriber's School for Young Ladies, will commence at the Warren Street Chapel, on Monday, the 5th of September.

The usual branches of a liberal English Education are taught, viz: Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Writing, Arithmetic, Algebra, Geometry, Book keeping, &c.

Instruction is given in the French and Latin Languages; and also, if desired, in Needle work, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of Science.

The School is well furnished with Philosophical Apparatus, Cabinets, and a large and excellent Library.

The number of pupils is limited, and a few vacancies only remain to be filled.

Applications for admission to be made until Sept. 5th, at the residence of the Subscriber, No. 60 Pleasant street, and after the above date, at the School Rooms, where the terms can also be ascertained.

WILLIAM P. JARVIS.

References:—Hon. Josiah Quincy, Pres't Harvard University, Hon. Wm. Minot, Rev. John Pierpont, Rev. Mellish I. Mottie, Rev. Hubbard Winslow, Rev. Chs. F. Barnard, Rev. Rob't. C. Waterston, Dr. G. C. Shattuck, Gideon F. Thayer, Esq. a27

LORD BACONS WORK'S, MONTAGU'S EDITION.—Lord Bollingbroke's Works, 4 vols 8 vo, new ed—Napier's Peninsular War, 4 vols 8 vo, —Turner's History of the Anglo Saxons—Washington living's Works, 2 vols 8vo—Adventures of Gil Blas, illustrated—Sir Walter Scott's Poetical Works octavo, elegantly bound and gilt—Macaulay's, Wilson and Scott, and Talfourd's Miscellanies, 10 vols, in uniform binding—Cambell's Specimens of the British Poets, with critical essays, 8vo—Percy's Reliques of Ancient Poetry—The Seer and Indicator, by Leigh Hunt—Adison's Works, including the Spectator, &c. 3 vols 8vo—Richardson's English Dictionary—Benj. Johnson's Works, 2 vols 8vo—Boswell's Life of Johnson, 2 vol 8vo—Burnett's History of the Reformation— the works of Charles Lamb, 8vo—D'israeli's Novels, 8vo 1 vol—Russell's Modern Europe, 3 vols—Gibbon's Rome, 4 vols, Milman's notes—Thiers's History of the French Revolution, 4 vols at low prices. For sale by TAPPAN & DENET, 114 Washington street, s10

LIEBIG'S ANIMAL CHEMISTRY, CAMBRIDGE EDITION. ANIMAL Chemistry, or Organic Chemistry in its application Phisiology and Pathology, by Justus Liebig. Edited from the author's manuscript, by William Gregory—with additions, notes and corrections, by Dr. Gregory, and others by John W Webster. M. D. For sale by W. CROSBY & CO., 118 Washington St.

NEW BOOK OF CHURCH MUSIC—The Boston Musical Education Societies collection of Church Music—Consisting of original Psalm and Hymn tunes, select pieces, chants, &c., including compositions adapted to the service of the Protestant Episcopal Church, edited by B. F. Baker, President of the Society, and Director of the music at Dr Channing's Church, and J. B. Woodbury, organist at the Odeon. Teachers and others attending the convention are requested to call on the publisher, 133 Washington street, and examine the above work.

[From the Daily Evening Transcript.]

'This collection of Church Music is composed, with the exception of a few selected pieces, not before published in this country, of music entirely original. This of course will not be deemed as an objection, by those who feel that our own composers should be encouraged, and their efforts appreciated. We perceive that there are some new features in the arrangement of the work which are calculated to increase in a high degree its interest and usefulness; and though we have neither time, nor perhaps musical capacity, sufficient to enable us to examine the collection thoroughly, we can, on the word of a friend who is fully capable of estimateing its value, recommend it as superior to any thing of the kind extant. Of the external appearance of the book, we cannot speak too highly; it is got up indeed in very superior style. The paper is excellent, and the type and printing fully equal to any thing that can be desired.'

Teachers, leaders of choirs, and all interested in the science of music, are requested to call and examine the work. SAXTON & PEIRCE,
sept 10 138 Washington street, Publishers.

VALUABLE WORKS FOR THE YOUNG.—For sale by TAPPAN & DENNET, 114 Washington st., Boston. Parents may with entire safety place in the hands of their children any of these cheap, yet elegant publications. The greatest care is taken in selecting the works of this popular series. Each volume is illustrated with an elegant frontispiece, and bound in superior style. The following are ready—to be had separately or in sets.

The Poplar Grove, by Mrs Copley; Early Friendships, by Mrs Copley; the Peasant and the Prince, by Harriet Martineau; Norway and the Norwegian, by H. Martineau; Masterman Ready, by C. Marryat; the Old Oak Tree; the Looking Glass for the Mind, an elegant collection of delightful stories and tales; Hope On, Hope Ever, by Mary Howitt; Strive and Thrive, by Mary Howitt.

Parents, Teachers and School Committees will find a large assortment of Juvenile Works, adapted for gifts or libreries. a27

SCHOOL FOR YOUNG LADIES.

THE Subscriber's School for Young Ladies, heretofore kept at No 41 Mount Vernon street, will be re opened on MONDAY, the 12th of September, in the spacious and pleasant rooms under Park street Church, lately occupied by Messrs Cushing & Forbes, and rendered by recent alterations in every respect private and commodious.

s3 JOS. HALE ABBOT.

HUMAN LIFE, or Practical Ethics, translated from the German of De Wette, by Samuel Osgood, being vols 12 and 13 of Specimens of Foreign Literature. Just published and for sale by WM. CROSBY & CO. 118 Washington st. s3

THE MONTHLY MISCELLANY of Religion and Letters, edited by Rev. E. S. Gannett—Contents of the No. for September.

Comparative Prospects of Romanism and Protestanism; William Penn; Decline of Reverence; Pray without Ceasing; True Wisdom, a sermon by Rev. E. W. Baronap, of Baltimore; Parker's Discourse; Explanation of John xiv. 1—29; Compassion for the Sinful; Notices, Intelligence, &c. WM. CROSBY & CO, Publishers, 118 Washington st. s3

SONGS AND BALLADS, translated from Uhlar, Korner, Burger, and other German lyric Poets, 1vol, 12mo—being vol 14 of Specimens of Foreign Literature. Just recieved and for sale by WM. CROSBY & CO, 118 Washington st. s3

ROGERS'S PATENT METALLIC HONE and Strop, warranted superior to any thing ever invented, for sharpening Razors, Penknives, Surgical Instruments, &c. For sale by W. CROSBY & CO, 118 Washington st. s3

VALUABLE SCHOOL BOOKS.—The Philosophy of Natural History—by William Smellie, Member of the Antiquarian and Royal Societies of Edinburg; with an introduction and various alterations, intended to adapt it to the present state of knowledge, by John Ware, M. D Fellow of the Massachusetts Medical Society, and of the American Academy of Arts and Sciences; eighteenth edition.

To facilitate the use of this highly popular work in Seminaries of learning, the present edition has been enlarged by a series of valuable questions. This work may be had with or without the questions.

Elements of History, Ancient and Modern; with a chart and tables of history included within the volume. By J. E. Worcester.

This work has passed through twenty editions, and is highly recommended by several literary gentlemen. President Kirkland and Profs. Hedge and Willard, of Harvard University, and the Rev Dr Beasly, Provost of Pennsylvania University, say in their recommendation: 'we can cheerfully recommend it as the best elementary work of the kind with which we are acquainted."

President Lindsley, of Columbia College, says: "I give it the decided preference over every other work with which I am acquainted."

For sale by SIMPKINS, 21 Tremont Row. sep 3.

MISS BEECHER'S NEW WORK.—Letters to Persons who are engaged in Domestic Service By Miss Catherine E. Beecher. This day received and for sale by SAXTON & PIERCE, Publishers and Booksellers, 133 Washington st. sep 3

RE-PUBLICATION OF THE WESTMINSTER REVIEW.—MESSRS. JORDAN & CO., 121 Washington street, have received the July number of the American Edition of this able and liberal work, so long under the editorial care of Dr. Bowring. Its articles are I. The Thirty-nine Articles. II. The Roman Empire and its Poets. III. Frederick The Great. IV. American Geologists. V. Mines and Colleries. VI. The Queen's Ball. VII. Singing. VIII. Decoration of Westminster palace. IX. Historical Date of the French Revolution. Critical and Miscellaneous Notices. Supplied to subscribers per year at but $8, or when taken with the London, Edinourgh or Foreign, at but $2,50. september 3

GATES' ACADEMY, MARLBOROUGH.

THE next Term of this Institution will commence Sept. 13. Tuition in English, $4. Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 9 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

Aug., 1842. 3w

TRANSCENDENTALISM.—An Essay on Transcendentalism—12mo, 104 pages. This day published—for sale by W. CROSBY & CO., 118 Washington street. july 30

LADY'S BOOK EOR AUGUST—This beautiful monthly is just received, and is embellished with two splendidid engravings, 'The Fortune Teller and Village Scene,' by Misses Jones and Humphrey, besides contribution from the following talented persons—L. F. Tastsro, Walter, Rice, Arthur, Miss Hale, Sigourney, Seba Smith, Miss Sedgwick, Francis, Leslie, L. I. —— L. A. Walmer and Morton McMichael—Price $3 per year, or 25 cents for a single No. For sale at the N. E. Periodical House, for the supply of all American and Foreign Periodical Books, &c. 121 Washington st. JORDAN & CO. a13

NEW BOOKS—New Novel—Sir Henry Morgan, the Buccanier; Druitts Modern Surgery; Kebles Childs Christian Year; Tennyson's Poems, 2vols, 12mo; Sophacles Romaic Grammar; Forest Life, by author of A New Home; Observations on the Bible, by Elliot; Johnston's Elements of Agricultural Chemistry; Bakewell's Republic of Rome, 12mo, for schools; Henry of Ofterdingen; Zenobia, or letters from Palmyra, 4th edition; Whately's Kingdom of Christ; Borrow's Gypsies of Spain; Parker's Discourse of Religion, &c; Twice Told Tales, by N. Hawthorne, 2 vols, 16mo—for sale by J. MONROE & CO, 134 Washington st. j16

TO TRAVELLERS—Pocket Maps of all the New England States; Mitchell's Travellers' Guide through the United States; Bowen's Picture of Boston, or the Citizen's and Stranger's Guide to the Metropolis of Massachusetts and its Environs. The Traveller's Own Book to Saratoga Springs, Niagara Falls and Canada; The Picturesque Pocket Companion through Mount Auburn, with 60 engravings, etc. etc. For sale by W. CROSBY & CO., 118 Washington st. s20

WANTED—A few copies of the Nos. of the Monthly Miscellany of Religion and Letters, for February and March, 1840, for which the full subscription price will be paid, or other numbers given in exchange. WM. CROSBY & CO, Publishers, 118 Washington st. a13

MRS. OSGOOD'S POETRY OF FLOWERS. —The Poetry of Flowers and Flower of Poetry, to which are added, a simple treatise on Botany, with familiar examples and a copious Floral Dictionary—edited by Frances S. Osgood. Embellished with thirteen beautifully colored engravings. A fresh supply, this day received by WM. CROSBY & CO., 118 Washington st. aug 27

ENGLAND OPPOSED TO SLAVERY—Or some remarks upon 'An examination into the real causes of the war against the United States, and an appeal to the other powers of Europe against the purposes of England.' Price 12 1-2 cents. Just published—for sale by W. CROSBY & CO., 118 Washington st. s20

BURNET ON THE THIRTY NINE ARTICLES—An Exposition of the Thirty-Nine Articles of the Church of England, by Gilbert, with an Appendix, containing the Augsburg confession, &c., revised and corrected, with copious notes and additional references, by Rev. James R. Page, A. M.—of Queens College, Cambridge, minister of Carlisle Chapel, Lamberth—this day received and for sale by TAPPAN & DENNET, 114 Washington st. j30

GAITER SHOES! GAITER SHOES!!—A Great Bargain, the subscriber wishing to reduce his extensive stock of Gaiter Shoes, offers them at prime cost. Persons in want of a first rate article at a low price, will call at T. H. BELL'S, 155 Washington st., opposite the Old South Church. a20 3wis

A MEMOIR of the Life and Writings of Rev Jonathan Mayhew, D. D., past

POETRY.

MOONLIGHT ON THE GRAVE.

BY JANE T. LOMAX.

It shineth on the quiet graves,
Where weary ones have gone;
It watcheth with angelic gaze,
Where the dead are left alone.
And not a sound of busy life,
To the still graveyard comes;
But peacefully, the sleepers lie—
Down in their silent homes.

All silently and solemnly,
It throweth shadows round;
And every grave-stone hath a trace,
In darkness, on the ground.
It looketh on the tiny mound,
Where a little child is laid;
And it lighteth up the marble pile,
Which human pride hath made.

It falleth with unaltered ray,
On the simple and the stern;
And showeth with a solemn light,
The sorrows we must learn;
It telleth of divided ties,
On which its beams hath shone;
It whispereth of heavy hearts,
Which 'brokenly, live on.'

It gleameth, where devoted ones,
Are sleeping side by side;
It falleth, where the maiden rests,
Who in her beauty died.
There is no grave in all the earth,
That moonlight hath not seen;
It gazeth cold and passionless,
Where agony hath been.

Yet it is well! that changeless ray,
A deeper thought should throw,
When mortal love pours forth the tide
Of unavailing woe;
It teacheth us, no shade of grief,
Can touch the starry sky;
That all our sorrow liveth here—
The glory is on high!

MISCELLANEOUS.

For the Register and Observer.

SUNDAY SCHOOL CELEBRATION AT MEDFIELD.

Five neighboring societies with their Sabbath schools, united in the occasion, viz., the one at Dover, at West Dedham, at East Medway, at Walpole, and our own of Medfield, and there was a very general and spirited turn out of children, teachers and parents. We gathered first in and about the Vestry of the Unitarian Church, and formed an assembly of about twelve hundred persons, more than five hundred of whom, it is thought, were Sunday school children and teachers, and it was a beautiful and exciting spectacle, to see them come pouring in from East, West, North and South, in their different vehicles. From the church, we moved in procession with a band of music at our head to our place of meeting; and would that I could give you a fitting description of this beautiful spot. It was an oak grove, situated on a side hill, with a fine spring at its base, fitted up for the occasion, the water of which, gushing up through the white sand, afforded us a plenty of nature's healthful beverage. A platform for the speakers was erected between two noble oaks, canopied over with leaves, and hung about with festoons of ever-greens. Above and before the platform were placed temporary benches, sufficient to seat a thousand people, forming as fine a natural gallery as the eye ever looked upon. The mottos behind and before the speakers and fronting the avenue leading to the spring, are deserving of particular notice. They were wrought on a ground of pure white cloth in characters of ever-green, and ornamented with flowers. They were as follows:

That before the spring,

'The pure and grateful fountain gushing from below,
Invites us to the stream where LIVING WATERS flow.

That above the spring for the contemplation of the children,

'Remember thy Creator in the days of thy youth.'

That before the speakers, at the upper end of the gallery,

'May ye, who guide our youthful hearts to-day,
'Allure to brighter worlds, and lead the way.'

As we stood in the grove, with the bright sky above us, the verdant earth beneath our feet, and the leaves of the forest waving as it were in gladness, we felt that we were in one of 'God's first temples.' The scene was one to impress and teach the heart; and when we looked around upon this vast assembly of all ages, pervaded seemingly with the same sweet and holy emotions: and especially when we saw so many of our tenderest ones before us, with faces beaming delight, and hearts, we trust, beating with gratitude to God, we thought it was good thus to spend a Christian holiday together; and we were reminded of that beautiful declaration of our Savior's, 'Out of the mouths of babes and sucklings thou hast ordained praise.'

The exercises of the day were commenced, by singing to the tune of 'auld lang syne,' the following original ode:

In Sylvan temple here we meet
A band of youthful hearts,
In infant glee and converse sweet
To take our joyous parts.
The school-path, lake, and play ground dear,
Our infant feet have trod,
We leave, and come in holy fear
With off'rings to our God.

CHORUS.

Then raise a pealing, glad'ning song,
And strike the joyful strings,
And pour the mellow notes along,
Till heaven with music rings.

This day we hold a Sylvan court,
And wake each slumb'ring lay,
And happily this day we'll sport
Till twilight fades away.
And fresh and green the grass shall grow
Around our happy ring,
And brooklet's murmuring sweet and low,
Shall answer when we sing.

CHORUS.

Then raise, &c.

Our teachers, willingly they've led
Us in true wisdom's ways,
And heaven-born piety has shed,
Her mildest, purest rays.
God grant that we may know aright,
Religion's holy power
The heart to cheer—to be its light,
In youth's bright morning hour.

CHORUS.

Then raise, &c.

Be ours the song that glows like fire,
Devotion's flame to make,
The song that feeling hearts inspire,
Which angels might partake.
Then raise a pealing, glad'ning song
And strike the joyful strings,
And pour the mellow notes along
Till Heaven with music rings.

CHORUS.

Then raise, &c.

A prayer was offered by the Rev. Mr. Robinson of Medfield. We then had an address from Rev. Mr. Hayward of Louisville, Ky., and it was delightful to find ourselves in this retired village, thus providentially brought into communion with a brother from the far West. Mr. Waterston of the city, next addressed us in his own happiest manner, and the deep attention and glistening eyes of young and old showed that he had touched the right cord.

After this, we retired, or rather ascended to the tables which were laid on a beautiful and shady level, just above the hill, being arranged in the form of a pentagon, each town having its own table, loaded with a profusion of good things, and tastefully ornamented with flowers, in the setting forth of which there was a little pleasant rivalry, on the part of the different towns. Hunger being expelled, by a most social and agreeable refection, the following sentiments were given:

'Raikes, the founder of the Sabbath School system. May the great instrument, which he put into operation, continue to work, till it has *raked* the world clear from all ignorance, error, and vice.'

'The printer of our mottos. May the sentiments which she has set forth in such bright and beautiful characters, be imprinted on all our hearts.'

'The children of our Sabbath schools. May it be said of them, as it was of Jesus, in his childhood, that as they grow in stature, they increase in wisdom, and in favor with God and man.'

'The earth affords no lovelier sight,
Than a religious youth.'

'The teachers of our Sabbath schools. Who, so faithfully as they, fulfil our Savior's injunction, "Feed my lambs."'

'Our female Sunday school teachers; the first to engage in this good work, the last to desert it; they have done more than all others to sustain and carry it forward.'

'The day and the occasion.

As Christian friends, 'tis good to meet
And spend an hour in gladness here,
'And with kind words and wishes sweet,'
Excite each other, warm, and cheer.'

'This *Fountain of the Forest*. The Heathen and their offspring once held their orgies here. Two centuries have elapsed, and behold Christians and their little ones, a numerous host sing praises to the only true God, and blessed be His name forever.'

'Our sister societies here present. Each has done worthily on this occasion; but which has excelled, it is not necessary to say.'

After returning to our seats, we were addressed in turn by Dr. Flagg of Boston. Mr. Muzzey of Cambridge-port, Rev. Mr. Philips, Baptist clergyman of this place, Mr. Robinson, Mr. Sanger of Dover, the president of the day; and again in a few farewell words from Mr. Hayward and Mr. Waterston.

In fine, it was altogether a delightful occasion, full of interest and excitement, and rich, we hope, in good impressions. May it long be remembered by us, and by our children.

Yours very respectfully,

MEDFIELD.

THE WAY THEY DO THINGS IN ENGLAND.

There are many things of great notoriety and of common practice in the English church that strike us plain christians in this republican country as exceeding curious. The *Head* of the church a female, attending horse races, and giving balls; a layman making Bishops; and Bishops living like Princes, and seldom preaching are all strange things. And while these things are going on among the great ones of the nation, a course of procedure equally surprising is in progress among the inferior clergy. The pastoral charge of the people is sold at auction, ministers advertise for situations, define the nature of their piety, the constancy of their zeal, the popularity of their preaching, the strength of their voice. Specimens of advertisements we submit to our readers, taken at random from late English papers.

Here is one from certain friends of a clergyman who wish to settle him in life.

'The friends of a clergyman are desirous of PURCHASING the next presentation, or the avowson of a living of the value of £450 or £500 per annum.'

Another, on the principle of swapping.—'Exchange of Livings. A Clergyman holding a living on the Southern Coast wishes to exchange it for one inland. A parish of not more than 1,000 population would be preferred. A chapel or church in town would be taken.'

Here is one in which all the qualities of the advertiser are set forth. 'An Evangelical Clergyman, about to vacate his present curacy, would be glad to accept a similar one in an agricultural district. For *piety, ability* and zeal in the service of the Lord the advertizer can procure the most satisfactory testimonials, &c.'

Then one advertises for a curate for six weeks. 'Applicant must be in priests orders and of sentiments according in the main with those advocated by the Record.'

Another 'wants, for four or six months, a clergyman in full orders, of Evangelical-church sentiments, with a good voice and delivery, a man whose heart is in his work, to assist in the duties of a large parish.'

The above are from the Record, a Low Church evangelical paper. But the following from the church Intelligencer beats anything of the kind we have yet seen. It is from a clergyman wanting a curacy. He sums up as follows:—'The advertiser cannot follow the example which unhappily but too many advertisements afford; he will not extol his own piety, nor will he thank any one else for doing it; and as he is not now soliciting the place of billman or town cries, he considers it unnecessary to allude to his power of voice. No one need *take* or *give* the trouble of replying to this advertisement *who does not hate Record*, and all proud, self-righteous, hypocritical, nasal, snuffling, Recordism; like poison.' He certainly intended to express his abhorence not only of 'The Record,' but also of serious evangelical piety. And yet *he* is a clergyman of the establishment in full orders.—*Richmond Christian Adv.*

ROMAN CATHOLIC GENEVA.

In 1814 there were 800 Roman Catholics in Geneva, but owing to the persevering efforts of the Ultra-montaine party, who, not being able to convert the Protestants, called from without Catholics already made, so that there are 7,000 at the present time. This is an increase of 250 every year. On the other hand, the Genevese Government lends itself admirably to this manœuver, not only by grants to the Catholic worship beyond its proper share, but in giving the right of burgess to Catholics in preference to Protestants; for instance, out of 1,091 individuals who were admitted citizens of Geneva from 1814 to 1836, 665 were Catholics and 427 Protestants. Thus, it is a small matter that the Church of Rome should obtain the city, but it must also invade the right of burgess. Not merely is an asylum given to it, but even the place of the master of the house, and this in preference to the Protestants. Thus far touching the city. Now let us turn to the country. In 1816, an increase of territory added 13,000 Catholics to the canton; but at this time this same population amounts to 17,000, which is a yearly increase of sixty-five; consequently, 250 in the city, and sixty-five in the country, make a total yearly addition of 315 Catholics to the canton. In 1842, the population of the canton is computed to be 36,000 Protestants and 24,000 Catholics. To make up the difference, only 12,000 new members of the Romish Church are needed. Therefore 12,000, divided by 315, give a quotient of thirty-eight and thus, in less than forty years, Geneve, the great Protestant canton, the rampart of the Reformation, the city of Calvin, will be eminently Catholic, Apostolic, and Roman! unless the Catholics of this period are become as cowardly towards their Church as the Protestants are indifferent towards their own, which is very doubtful!—*Geneva Paper.*

QUEEN VICTORIA'S PEDIGREE.

Victoria was the daughter of the Duke of Kent, who was the brother of William the Fourth, who was the brother to George the 4th, who was the son of George the 3rd; who was the grand-son of George the 2nd, who was the son of the Princess Sophia, who was the cousin of Anne, who was the sister of William and Mary, who were the daughter and son-in-law of James the 2nd, who was the son of Charles 1st, who was traitor to his country and decapitated as such, who was the son of James the 1st, who was the son of Mary, who was the sister of Edward the 6th, who was the son of Henry the 8th, who was the cold blooded murderer of his wives—and son of Henry the 7th—who slew Richard the 3rd, who smothered his nephew Edward the 5th, who was the son of Edward the 4th, who with bloody Richard slew Henry the 6th, who succeeded Henry the 5th, who was the son of Henry the 4th, who was the cousin of Richard the 2nd, who was the son of Edward the 3rd, who was the son of Edward the 2nd, who was the son of Edward the first, who was the son of Henry the 3rd, who was the son of John, who was the brother of Richard the first, who was the son of Henry the 2nd, who was the son of Matilda, the daughter of Henry the first, who was the brother of William Rufus, who was the son of William the conquerer, who was the son of a prostitute.—*True Issue.*

SEWING SILK—NORTHAMPTON ASSOCIATION.

The Hartford Patriot and Eagle, in an article relating to this Association, which is a community about two and a half miles west of this villiage, says:

We saw the other day, a splendid Specimen of Sewing Silk, manufactured by the 'Northampton Association of Education and Industry.' This association was formed a year or two since, and is baced on ordinary partnership rules, except that they go farther and embrace broader ground than is usual. Each member of this Association furnishes a proportion of the common stock—each has a particular department of labor and each shares the profits, according to the capital stock and labor which he furnishes, of which an accurate account is kept. The children are all sent to one school, which is intended to be the best of its kind, and are all educated alike. The Association has no religious teacher, adopts no religious creed, but meets together every Sunday, and every member is empowered to instruct in religious things, as his gifts and inclination may prompt. They have bought five hundred acres of valuable land, on which is a splendid Silk Factory, erected by Samuel Whitmarsh, together with a saw mill, &c. We understand that the plan works well thus far and the Association bids fair to flourish.

The silk shown us was a package worth four hundred dollars, and was altogether the most splended specimen of American excellence in reeling, spinning, and dyeing silk that we have ever seen.

TEACHERS. 'Many fathers there are that so love their money and hate their children, lest it should cost them more than they are willing to spare to hire a good school-master for them, rather choose such persons to instruct their children as are of no worth; thereby beating down the market that they may purchase cheap ignorance. It was therefore a witty and handsome jeer which Arristippus bestowed on a selfish father, by whom being asked, what he would take to teach his child? He answered, a thousand drachms, whereupon the other crying out, O Hercules! how much out of the way you ask! for I can buy a slave at that rate. Do then, said the philosopher, and thou shalt, instead of one, purchase two slaves for thy money: him that thou buyest for one, and thy son for another.'—*Plutarch.*

LUTHERAN CHURCH IN THE UNITED STATES.

From a statistical table which is said to have been prepared with considerable care, it would appear that there are in the United States in connection with the Lutheran Church, 19 District Synods, embracing 423 ordained and licensed ministers, 1371 congregations, and 116,303 communications. Of these 19 District Synod, 12 are organized into a General Synod, embracing 241 ministers and 533 congregations. The remaining 7 District Synods, embracing 182 ministers and 658 congregations, are independent bodies maintaining a separate and distinct organization. During the year ending July 1841, there has been an addition of 58 to the ministry; of 9022 to the membership by confirmation; of 17,776 adults and infants by baptism; and 9000 by immigrations. Three new Synods have been formed—88 congregations organized, 76 cher ches erected.—*Lutheran Almanac.*

WIT AND BUFFOONERY. 'The vulgar may swallow any sordid jest; any mere drollery and buffoonery; but it must be a finer and truer wit which takes with men of sense and breeding'—*Shaftsbury.*

POVERTY. 'Tis an ill thing to be ashamed of one's poverty, but much worse than not to make use of lawful endeavors to avoid it.'—*Thucidides.*

MAN. 'Man is a creature very inconsistent with himself; the greatest heroes are sometimes fearful; the sprightliest wits are at some hours dull; and the greatest politicians are on some occasions whimsical.'—*Tattler.*

LOVE. 'Love sees what no eye sees; love hears what no ear hears; and what never rose in the heart of man, love prepares for its object.'—*Lavatar.*

SUFFERING. 'Suffering is sweet when honor doth adorn it.

Who sligts revenge? Not he that fears
but scorns it.'—*Buckingham.*

VIRTUE. 'Virtue is of no particular form or station; the finest outlines of the human frame are frequently filled up with the dullest wits. A little diamond, well polished, is always of greater value than a rocky mountain, whatever may be its size and extent.'—*Burton.*

MAN. 'Man is to man all kinds of beasts; a fawning dog, a roaring lion, a thieving fox, a robing wolf, a dissembling crocodile, a treacherous decoy, and a rapacious vulture.'—*Cowley.*

'Quiet night, that brings rest to the laboror, is the outlaw's day, in which he rises early to do wrong: and when his work is ended dares not sleep.'—*Massinger.*

THE SOUL. 'We might compare the soul to a linen cloth; it must be first washed to take off its native hue and color, and to make it white; and afterwards it must be ever and anon washed, to preserve and keep it white.'—*South.*

WIT. 'The sword of wit, like the scythe of time, cuts down friend and foe, attacts every thing that accidentally lies in its way.'—*Lord Orrery.*

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